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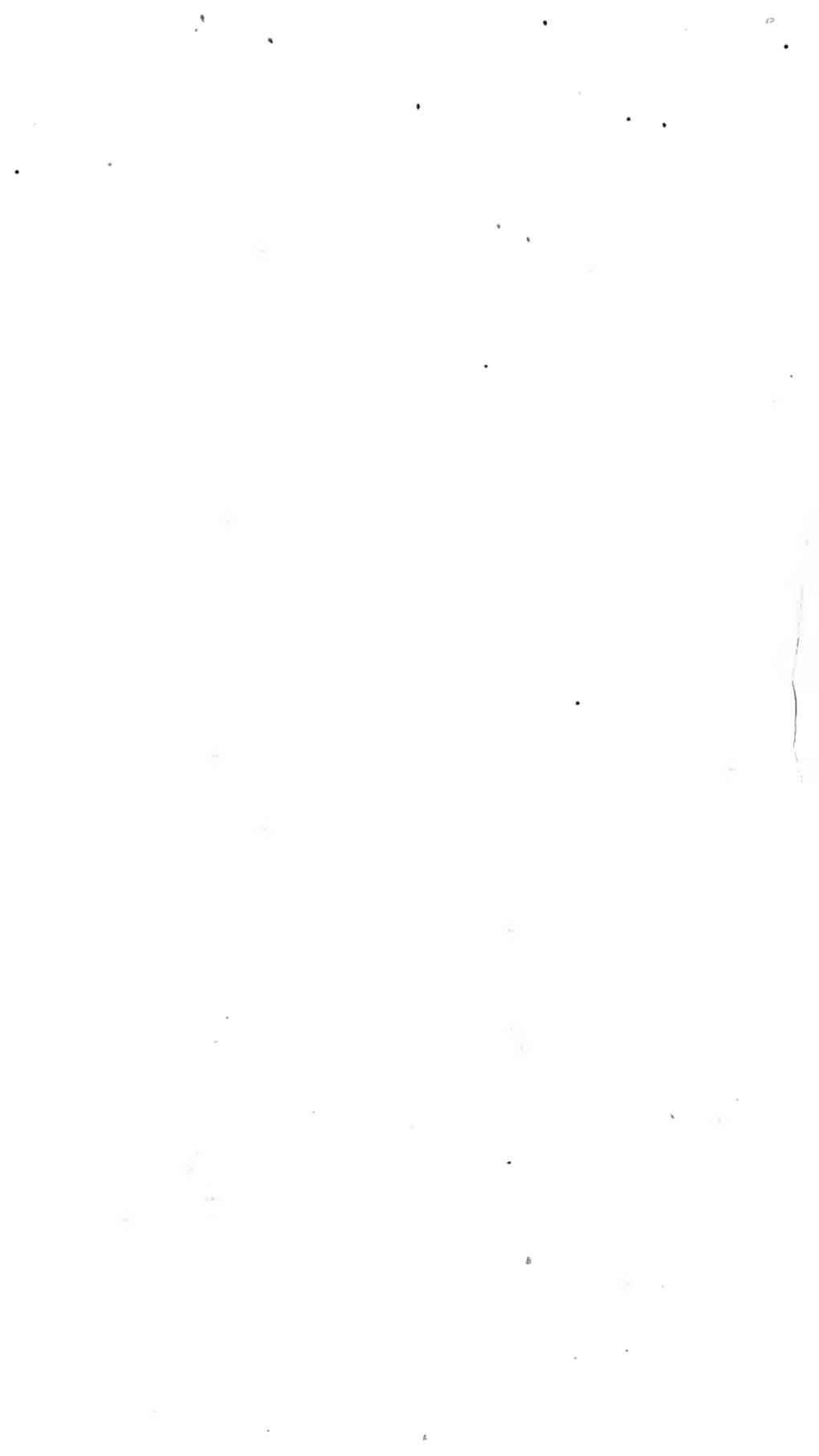
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# A GLASS, FROM "THE BOOK;" HISTORICAL FACT,

AND

## OCULAR DEMONSTRATION:

SHOWING

*The Mysteries of the late Emanuel Swedenborg.*

BY

## A BELIEVER

IN

"ONE GOD AND FATHER OF ALL."



Have we not *all* one Father? hath not one God *created us*? Why do we deal treacherously, every one against his brother, by profaning the covenant of *our fathers*? Mal. ii. 10.

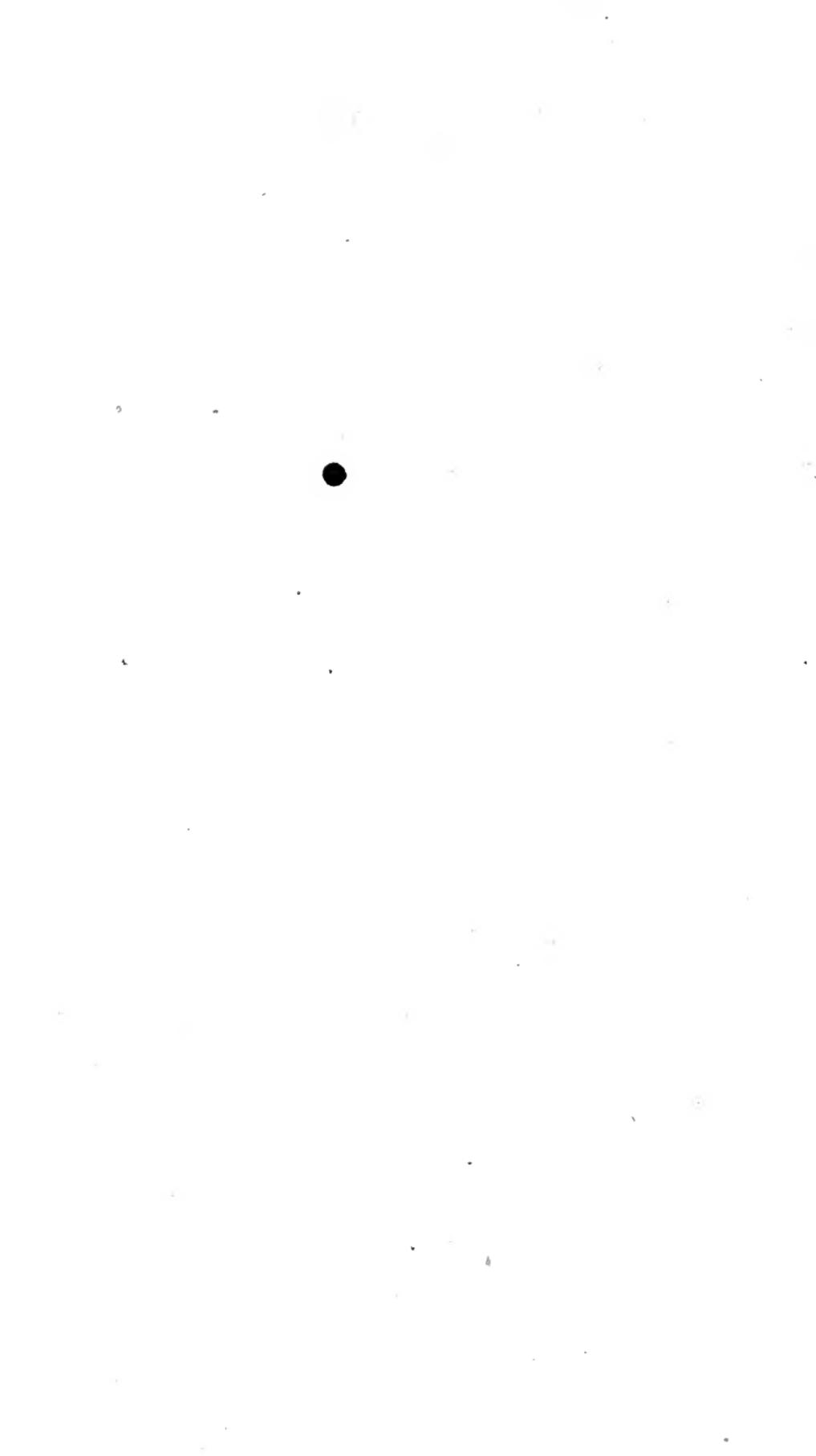
Gen. iii. 15. chap. ix. 1, 7, 8, 9, 16, 17. chap. xxii. 18. Isa. lxiii. 16. chap. xiv. 8, 9. Job xiv. Acts xvii. 20—32.



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## PREFACE.

THE word Bible, signifieth Book; and is called The Bible, *i. e.* The Book, by way of pre-eminence. Therefore, my title page is in reference to *this* precious Book.

The first witness, contained therein, is “the Books,” because, not written, during one generation; they compose the writings of the messengers of God, to his rational creature man; the character of the God, who *made him*; and a faithful delineation of the character of *this* creature, from the beginning; therefore, called “The Books.”

This witness, is one vast volume comprised in a small compass; and a quick reader may pass over it in a short time. But, the mind that is fascinated by the *one* character, and disgusted by the *other*; is so *drawn* on the one hand, and *palled* on the other; that seeking hope, to find rest, it is not quickly passed over.

The second witness, by *pre-eminence*, is called “The Book of Life.”—In it, hope, anchoreth in rest—seeing, *therein*, that “mercy and truth are *met together*; righteousness and peace have kissed.” “Truth hath sprung *out of the earth*,” (Psalm viii. 4.) and, *upon him*, “righteousness looked down from heaven!”—John iii. 13.—“The heavens, dropped down from above”—the habitation of his house—the place where his honour dwelleth,\* poured down righteousness;” the earth opened,† and brought forth salvation; and righteousness sprung up together; Jehovah *had created him*.—Gen. iii. 15.—Ps. lxxx. 17.—Isa. xlix. 1, 6.—Mat. i. 21.

The dead are not judged out of “the Book of Life.” It “is out of the books,” that the dead are judged. “The Book of Life,” is the sum and substance; covering “the dead and the living;” all the promises of God to man, contained in the first witness, from Adam, “*the figure of him that was to come*.”—Rom. v. 14.

\* Ps. i. 1, 2, 3. xl. 8. cxviii. 26.

† Mat. iv. 3, 4. Ps. lxxx. 10.

This Book of Life, the substance of it is, that it overcometh, and swalloweth up death in *victory*, when *finished*; the purposes thereof being accomplished, in the promises of God. *Then*, immediately, a change, or clarifying mortal, for a state of immortality; *then*, death will be no more. Job xiv. 14, 15.—1 Cor. xv. 51. The word changed, which signifieth *clarifyed*, our apostle used to the Gentiles; the Greek philosophers hooted at him,\* for teaching the resurrection of that, which their philosophical dogmas called, “the gross body, in which the demon, devil, or immortal soul was pent up.” He spoke to the Gentiles, not from the “vain deceit” of the philosophy of their doctors of divinity, called “the Doctrines of Demons,” or devils; but he spoke to them from the faith and hope of that antient Bible saint, Job, who was a Gentile; and used *his* language to them. This is the “faith, which was once delivered unto the saints,” to promulgate to man, *from age to age*. Jude 3. But, the Jews, unto whom the oracles of God were committed, forsook the faith, contained therein, corrupted the sense of these oracles, dropped into the “vain deceit” of the dogmas of the heathen, and, by the heathen, unto whom they have been the dark body, that has kept the heathen in gross darkness, they have been most justly punished, “unto the *lowest hell*.”—Deut. xxxii. 18—28. Jer. xi. 7, 8.

Therefore, there cannot possibly be judgment and condemnation in “the Book of Life.” The Book of Life is, “*good news*.” Out of the Books, man is judged, and condemned. Then, the doctrines of “hell, in the other world,” when the scriptures declare, that the Jews have been “unto the *lowest hell*,” in the mortal body,† is of a piece with “the doctrines of devils,” the inventions of *evil minded man*. There can not be *death*, contained in the Book of Life: it is a contradiction in terms.—Heb. ii. 9. 1 Tim. iv. 10. chap. ii. 1—8.

I had it from a young man, whose word I could depend upon; that a man, professing, that he was free from creeds, priest-craft, &c.; and also, boasted much of the principles

\* Acts xvii. 20, 32. Col. ii. 8.

† Rom. vi. 12. viii. 11. Job iv. 17.

of *democracy*, and the liberty of our country; yet, he became so outrageously wrathful at those, who say, the love of God is towards “all mankind,” that in the heat of his new invented creed, (though not a written one, yet, *still it is, oral*, and I defy them to find it in the Bible) he exclaimed, “there should be a *law made to stop their preaching!*”\* Did God create man *in hatred*? Did he *not know* what he had made? From whom then springeth “*fury?*” Not *in God*,† thou *proud* fool. It is a property of thy own “carnal mind, enmity against God; it is not subject to the law of God, neither indeed can be:” his law, *is love*; not merely toward *thy squad*, but, to the work of *his hands*. Job xiv. 15.

Thy spirit, is the same as the Jews was; who, in the workings of *pride*, supposed, that God *hated* the rest of mankind. Dost thou also *hate* the work of *his hands*? Who art thou? what art thou?

The portraits, drawn in this pamphlet, will, I have no doubt, give much offence to many readers, into whose hands it may happen to fall. The *colouring*, at a superficial view, will appear gross, even to those, unto whom it may not give so much offence. Dost thou see thy *own* face there? Look close, and do not forget it.

Men, surely, are not very apt to be offended at their *own* face: if I have not drawn *thine*, what reason hast thou to be offended? “None, but for my neighbour’s face.” Who is thy neighbour? *my neighbour* has been grossly calumniated; therefore, it is my duty to defend his character against the whole host of iniquity. Songs v. 10.—(Ps. xlv. 7.)—16. Isa. vii. 15. Prov. xxiv. 13, 14. Ps. cxix. 103, 104.

The man, unto whom it will give the greatest offence; is the man, who, beholding his natural face in a glass, goeth away, and straightway forgetteth what manner of man he was. James i. 23. 24. I defy any man, after leaving the glass, to form in his memory his *own* face; but, the face of another. A white man, a red man, and a black man, may suppose their *own* colour, but this is not seeing their *own*

\* Luke vi. 45.

† Isa. xxvii. 4.

face; and, as they look into the fog idea, they get more and more confused; and their *own face is not seen*. Red, black, and white, appear to have been primitive colours.

The late Sir Isaac Newton, has “immortalized his name,” as the philosophers term it; but among all his investigation of colours, the reason for *those colours*, did not lay in the line of his philosophy; yet are they red, black, and something between the two, bordering on white; whether a mixture between the two at *first*, I know not. One thing may be suggested, that these colours appear to have been adapted to the climate, and fixed so for convenience. The woolly head is able to stand, under the burning line, for many hours; whereas, the power of the sun, on the head of a white man, so called, would strike him dead. Leaving colours, I come to the demonstration, and that is, that “*the dust*,” out of which *the root* was taken, knoweth no difference of colour. I know not, whether Shem was red, Ham, black, Japhath, white. And what wisdom could be found by the speculation? It would prove, thou art a fool—“God has made them all of one blood:” *that colour*, every man knoweth that it is *red*; and hence the term Adam; red, then, must have signified something else than the surface of the skin; and *red*, was the primitive colour; i. e. *blood*; here, then, know thy brethren of *one family*; here, you cannot dispute *colour pre-eminence*; and remember, that “all are of the dust,” out of which the root was taken, by the God who made him.

For man, I have no flattering titles; neither have I a polite apology to make, for any thing I have written. *To man!* I feel justified in that which I have written, knowing it is “sound speech, which cannot be condemned”—and the man of wisdom, cannot avoid seeing, that it is not to defend creeds, either *oral*, or written, but a defence of the Bible, the two witnesses of, and for God.

There is philosophy in those few words of the apostle James; even a self-evident fact. But what wisdom can star gazing afford, except it is to the philosophers, who are always disputing for the prize?

Newton supposed, that the sun is similar to an oven; and, that when fuel is wanted, a comet is cast into it.

Nay, say the philosophers, who have come after him, it is not a globe of fire; it is only salamanders that live in fire; and can't you see, that it is full of folk? To which of the twain does the prize belong? One has calculated the earth's distance from it, eighty million of miles: Another, by the measure of his astrolabe, insists on it that they are in the wrong, for that it is not more than six millions. To which of the schools does the prize belong?

But Swedenborg, has out-topped them all! for Mercury (the name of the old newsmonger of the heathen gods,) was so nigh to him, that some of the folk thereof, actually brought—trash. So goes “the elephant in the moon,” since the age of the witty author of *Hudibras*.

—

*Faith, Hope, and Charity, but the greatest of all, is Charity.*

Charity, or precious love,  
Which always cometh from above,  
Down from the God, who made us all,  
And scatter'd o'er this floating ball. *Job xxvi. 7.*

O, thou heavenly flame, divine!  
Reach this weak, simple heart of mine,  
O, sink—O, sink me deep, to know  
The God who made me; why? and so? *Rev. iv. 11.*

From the dust, I formed the man: *Gen. ii. 7. iii. 17.*  
To dust again, this is my plan.  
Then, why this boast, against his plan?  
From dust again, he will make man. *Job xiv. 15.*

Thou foolish “mortal”—stupid thing, *Job xi. 12.*  
What! doubt the power of God, to bring  
Back from the dust his work again?  
Thy blindness! (look around,) is vain!

The faith of Jesus, centered here: *Ps. cxvi. 10.*  
His God, he knew; who banish'd fear. *Heb. v. 7.*  
I know, thou wilt bring back the man, *Mat. xx. 18, 19.*  
Made strong for thee; this is thy plan. *Ps. lxxx. 17.*

“BABYLON,” &c.

Singers in Babylon, do shout,  
In grim grimace, and hollow out,  
“ This is a lie; immortal soul,  
Will soar aloft, and leave the hole.”

## ANSWER.

“ My immortal soul:” silly fool!  
 Off flies thy soul, and leaves thee, tool,  
 Who, boasting, saith, this soul of mine:  
 O fool! O fool! is it then *thine*?

## OBSERVATION.

Possessor, surely, can not be  
 Less, than the thing possessed; see!   
 Babylonian jargons show,  
 “ The truth in Christ,” thou dost not know.

## QUESTION AND OBSERVATION.

What is thy soul? my soul’s my life. *Luke* xii. 19, 20.  
 A vapour vanish’d. Why this strife? *James* iv. 13—15.  
 Thy soul’s a vapour, work’d in thee:  
 A vapour—gone. Can you not see?

I notice the reader, that in this pamphlet, the subject thereof, is not to “ deal damnation round the land;” and that to take place “ in the other world,” as the priests say; for I do not believe in their “ other world” damnation.

Also, that the late Emanuel “ Swedborg,” otherwise Swedenborg, wrote in a dead language, called Latin, (anciently spoken by a people of the heathen, called, according to history, “ the Latins;”) that the messengers of God, who, though dead, yet speak, in our Bible, (Acts xiii. 27. Heb. xi. 4.) do not speak the truth. For, if his dogmas are “ sound speech,” their speech, thereby, is “ condemned.” To wit, that a man’s soul, signifieth the man himself. Examine the scriptures referred to below, and then answer the following question; to wit, did God send Swedenborg, who has contradicted “ the voices” of all the messengers in the Book? Or, can it be admitted, that his Messiah, i. e. anointed whom he hath sent, speaketh contrary to his first witness? Did he not send him to restore the voices of his prophets, and, by his resurrection, “ give him a witness to the people?”

 Gen. xii. 13. xix. 20. xxvii. 4, 25. Judges xvi. 30. (Let margin Heb. my soul die with the Philistines.) 1 Sam. xxiv. 11. xxvi. 21. Job vii. 15, 20, 21. Ps. vii. 5. xxiii. 3. John x. 18. Isa. liii. 10, 12. Ps. xxxv. 3, 4, 7, 9, 12, 13, 17. xl. 14. xli. 4. xlvi. 4, 5, 6. xlix. 15. liv. 3, 4. lv. 18. lvi. 6, 13. lvii. 1, 4, 6. lix. 3. Lam. i. 16. iii. 17, 20, 24, 58, &c. &c.

My spirit, which is simply my thoughts, (Ps. cxlii. 2, 4. xxxix. 3—13. Job xiv. 12.) burned within me; and to hold my peace, seeing his “two witnesses,” are become “dead bodies, in the street of the great city,” viz. “Babylon the great, the mother of harlots, and abominations of the earth,” I dare not. Rev. xi.

Are not the dogmas of the late Emanuel Swedenborg, as opposite to Gen. v. 24. (to which our apostle beareth witness, Heb. xi. 5.) as truth can possibly be to a lie?

Swedenborg, through speculation in “natural philosophy,” studied his grand Climax; madam Stupid was ripe, and the time opening for fresh inventions.

The old traders in Babylon, having from age to age taught, that “the visible world would be destroyed,” quoting Jesus and the apostles as their author; through their ignorance, (as Jesus was meant for the theoretical Buttress in his grand plot, the philosopher did not dare openly to bespatter him; but, “laying in wait to deceive,”) he thereby craftly charged him with leading his apostles into the belief, “that the visible world would be destroyed;” and, that ignorantly, they asserted it as a fact, he having told them a lie, and left them in their ignorance, to propagate that lie.

To wit, “it was necessary to leave them in the belief,” (i. e. to believe and teach a lie!) “that the material body\* would rise from the grave to give reality to the resurrection,† and that the visible world‡ would be destroyed, to fix in their mind an impression of a general future judgment.” The “general future judgment” of the priests, and the “general future judgment” of Swedenborg, is one fable with two horns; and taking up their lies, viz. “the destruction of the visible world,” he has fixed them upon the apostles, originating in Jesus Christ!—who said, “I have given them thy word; sanctify them through thy truth, *thy word is truth.*” Who, after his resurrection, opened their understanding, that they might understand the scrip-

\* “Material body;” this is a deceitful cant phrase—Job xiv. 12, Eccl. ix. 5, 10. Ps. cxlii. 2—4. Isa. xxxviii. 9—22.

† *i. e.* according to the dogmas of Swedenborg.

‡ “Visible world;” this is another deceitful cant phrase.

tures; and, at parting from them said, the Spirit of truth shall guide you into *all truth*. The men, who were filled with the spirit of wisdom and understanding; and, prepared as *the messengers of all truth*; wrought miracles in the name of Jesus, knowing that he is the Son of God, according to the prophecy, (Ps. ii.) proving that their mission was from God, through him; the men, his witnesses, who believed that God had sent him; who were appointed to preach the gospel, i. e. glad tidings, as a witness to all nations, *before that generation passed away*; that arrogant philosophical *impostor*, through the villany of the others, has charged these witnesses of Jesus Christ, with propagating lies, delivered to them, *by him!*

“ But the Lord is now come in the clouds of heaven,” &c. These words the imposter culled for his purpose, from the writings of Matthew, one of the apostles, and who was of those “ clouds of heaven,” bearing truth to the nations; through which “ the sign of the Son of man” was seen, by overthrowing the heathen filth, and sprinkling pure water upon the nations. Isa. lii. 15. chap. liii. Rom. xv. They were a cloud of messengers, surrounded by a cloud of witnesses, viz. the Old Testament saints, (Heb. xi. 13) chap. xii. 1) and the voices of all the prophets. Prove it, that ever one of the messengers of the New Testament said, or wrote to the people, “ that the visible world would be destroyed.” Prove it, if you can, you ministers of Swedenborg. I do defy you to prove it, you ministers of darkness, through whose darkness, that man has called the apostles of Jesus Christ, *liars*; and, that he had sent them to lie.

The great place of resort will be, 2d Pet. 3d chap. Examine this part, you, whom they have deceived; and, at the same time, take in connection the whole scope of his letter, which was evidently written to his own people, the Jews, before the destruction of Jerusalem; and which, Jesus told them, that they would be overthrown, in like manner as the old world had been, before that generation passed away. Luke xvii. 26—37. What business have we with Peter’s letters to his own nation, before their excision, except it is to understand the prophecies, and the cer-

tainty of their accomplishment? Was “the visible world” destroyed in the days of Noah? were the heavens destroyed? is not the creation, as when God created in the beginning? Gen. i. Was Peter a fool? where the men whom he wrote to a parcel of stupid idiots? The heavens were of old, and the earth; gr. consisting out of the water, and in the water. Of this said he, they are willingly ignorant, i. e. the rebellious nation, that did not believe that which was written in the prophets, would come upon them for all their iniquity. (cf) Amos iii. Though, by the word of God in their hands; and, by “Jesus Christ, the faithful witness” of God to them, in those last days of their iniquity, (see Heb. i. 1.) they were willingly ignorant. “Cursed children\* which have forsaken the right way,” &c. They were more vile than ever they had been.† Peter, was then at Babylon,‡ where there were myriads of his own people; among whom he was labouring; and, no doubt, exhorting them to keep off from Jerusalem, and to be men of peace, under the governments where they were placed, as the prophet Jeremiah had done, during the siege by the king of Babylon. Jer. xxix. 7. And, in the days of Peter, the diviners and the dreamers were pursuing the old trade. The temple can not be destroyed; for verily, we are the people, and wisdom shall die with us.

Peter’s ministry carried him where the greatest body of the scattered tribes was; which certainly was never at Rome, particularly *at that time*; he wrote circularly to the congregations, to stand off from the wicked, and the “bloody city,” for that sudden destruction would come, when they should cry, peace. &c. That God would preserve a seed,§ as he had done in the old world; “eight souls saved by water”—i. e. eight lives, saved in the ark, that kept

\* Mat. iii. 9.

† See the account by Josephus; whose life was saved to give the account, and who was of that generation, being born about the time of Jesus Christ.

‡ Peter was never at Rome, and the fables thereof are a gross falsehood.

§ Isa. i. 9. Mal. iii. 6. Rom. ix. 29. Rev. vii. 3—8. xiv. 1—5. Mic. v. Zep. iii. 13. 1 Pet. ii.

upon the surface of the water; and not eight “immortal souls,” saved from the invented hells of vile, lying man. These were the heavens, consisting *out of* the water, viz. the family of Noah, in the light, not having corrupted their ways; and the earth, that was corrupt, *in* the water;\* who, in the gall of bitterness, and the bond of iniquity, had resisted the truth, preached by Noah, in the eighth generation from Adam. Gen. vii. 17—24. They also, were in the eighth, according to equal time; and, by the same word, that the account of the destruction of the old world was written; and by which, they had been warned, the heavens and the earth, which then were, were kept in store,† and the new heavens‡ were preserved, to declare his righteousness to the new earth. Hosea ii. 21. I will hear the heavens, and they shall hear the earth. Acts xvi. 9.—i. e. a new people, when the natural branches were cut off, and the messengers to them, were the heavens. Rom. xi. Acts xvi. 13—18. Isa. xlix. 20—22. Isa. lxvi. 6. A voice of noise from the city, a voice from the temple, a voice of Jehovah, that rendereth recompense to his enemies. 2 Pet. iii. 10. v. 15, 16. Heb. xii. 27, 28. Mat. xxii. 7. But when the king heard, he was wroth, and he sent forth his armies, and destroyed those murderers, and burnt up their city. See the account by Josephus, of the horrid howlings, when the temple was in flames.

2 Pet. iii. 3. To prove it was the last days, he referred them to the prophets, the very idiom proves this. (C) Isa. xxviii. 21, 22. The Hebrew *idiom* also, “since the fathers fell asleep,” strictly proves that they were Jews; and that the whole subject referred to them, and things of that time. Dan. ix. 26, 27. And there is not the least shadow for authority in any of the writings of the apostles, to charge them as Swedenborg has done, to wit, with saying, “the visible world would be destroyed;” and his saying that Jesus told them so, and they propagated the lie, is suited to his ignorance, and lying doctrines throughout. Swedenborg

\* Job xxii. 15, 16.

† Deut. xxxii. 34. Exodus xxxii. 34.

‡ Isa. lxv. 1—15, 17.

made the lie for his own disciples, and they, in his name propagate it.

The attempt which he made, to force his premeditated villany against the Bible, "with the most solemn oath that could be offered;\*" is so contrary to the spirit of the New Testament, that, to "the mind which hath wisdom," the whole scheme of the man is exposed—To wit,

"I have no ability to capacitate them to converse with angels and spirits, neither to work miracles to dispose or force their understanding to comprehend what I say."† But, "with the most solemn oath that could be offered," I will swear, to give power to my *Credenda*—a very enforcing witness—I, having no other way of doing it, will bear witness of myself—by an oath.

We will try the spirit of the man, according to his own words, by the rules of Jesus Christ. Mat. v. 34. I say unto you, swear not at all; but let your communication be, yea, yea; nay, nay—for whatsoever more than this, cometh of evil. See also the apostle James, chap. v. verse 12. This is the speech of Jesus Christ. And, by it I judge, how Swedenborg was sent.

To a very great wonder of the chemical powers of Swedenborg, (by whose great knowledge in this science, his writings on the subject will show, that the spirit, called *Phosphor*, was certainly under his control,) his gardener's wife was, as to miracle, his one witness; and another witness, to whom, upon interrogation she told the wonder, (which miracle, no doubt had been worked, that it might spread,) was a man, who was one of his wonderful admirers. The wonder, as it was related, the ministers of "the New Jerusalem Church," have recorded, as a seal to "her heavenly doctrines," written in Latin by her "tutelary angel," to be translated, and expounded by her learned scholars, as they shall see fit.

—“O wonderful and fearful,”  
Phosphor'd eyes, both bright and scarceful.

To wit, “Mr. Robsahm having asked of the wife of Swe-

\* See his letter to the king of Sweden.

† Ibid.

denborg's gardener, if she had ever observed any change in the countenance of her master, soon after he had conversed with spirits; to this she replied: "Entering one day after dinner into his chamber, I saw his eyes like unto a most bright flame: I drew back, saying, in the name of God, sir, what has happened extraordinary to you, for you have a very particular kind of appearance? What kind of look have I, answered he? I then told him what had struck me. Well, well, replied he, don't be frightened, the Lord has so disposed my eyes, that by them spirits may see what is in our world."

This "Tale of a Tub," is so truly ludicrous, that it exposes the shallow mind of the *second* relater, and still much more the publishers in this country. The spirits seeing by his eyes, was not a small quibble of the philosopher's; and this wonderful part of the wonder, may be compared to the Wolf, in the story of "the Little Red Riding-Hood." "Grand-mother, what makes your eyes so big? "That they may see you the better my dear."

The peasant's wife of the north, in the vicinity of the old witches of Norway, saw Swedenborg's eyes; but she had no sight to see the spirit of the philosopher, and the powerful workings thereof:

Both east and west, both north and south,  
To build a church upon his mouth;  
This vexing Bible\* must come down,  
Then, lov'd Sophia will me crown;  
And future story it will sing,  
How well I overcame the thing.

When the Jews persecuted Paul, he did not request them to tender an oath; and he proved his mission, by *miracles*, and *fair argument*. By the former, Swedenborg had no *proof*—the latter, he *skulked* from.

His pretended secrecy of his name, as related by his puffing bookseller, when compared with his great puffs of himself, is truly ridiculous: and his two disciples, Hindmarsh and Wright, lest the wonderful wonders of their master should be discredited, posting off to the lord mayor

\* Rev. xi.

of the city of London, and having witnesses sworn before him, is a proof of the spirit that had leavened the whole lump.

See Swedenborg's writings on natural philosophy of all sorts and sizes, and this will be a guide to see *the intention*, which appeared to him, and worked in his spirit a foundation for his other systems. "The heart is deep;" and he certainly was a very adept in "mines," machinery, mineralogy, &c. And his whirlpool, for whirling "the man Christ Jesus," (according to Paul's gospel,)\* into nonentity, whirling up a god, and calling his new invented god, Jesus Christ, proves he was a very great mechanician. And, that he had a vast proportion of "leviathan," in full operation, from first to last, we do allow. However, great as his flights were, even to his inside dweller having the honour to personally arrive at the planet Mercury, and to talk with the folk thereof in Latin; and notwithstanding his satellites of "the new church," have attempted to bear away the prize from Dr. Herschel, who had not the honour of travelling beyond his telesconical inventions; notwithstanding that puff of breath, "born *like* a wild ass's colt," undertook the business of proving the stars were the children of the sun, excluded from the "womb" thereof;† yet, his "new method of discovering the longitude," was not new, and no great things; neither could he find out the longitude, although the wonder-worker undertook to prove, that the sun was the mother of the stars; still, it was

"Longitude miss'd on, by boot-master Whiston,  
"And not better hit on, by wicked Will Whitton."

Foolish man! what dost thou mean by "longitude?" a perpetual, equal, ceaseless, unerring move. Is it *this* that thou art trying to come at? Canst thou move the universe?

By the following story, which he related to the aforesaid Robsahm, it is evident, that by the use his room was set apart for, the philosopher had been at work upon "spi-

\* 2 Tim. ii. 8. *Remember*, that Jesus Christ of the seed of David, was raised from the dead, according to my gospel.

† See the same kind of plans, struck out by the other atheistical writers.

*ritual* things," before he began to have his revelations; and the inn visit, appears to have been, after the bright eyes. At any rate, the "*spiritual*" wonders were on foot, previous to the "*revelations*." To wit, "Mr. Robsahm, having also inquired of him where and in what manner he first began to have his revelations. "I was at London, said Mr. Swedenborg, and dining late at my usual inn, where I had a room *kept for me*, that I might have the liberty to meditate in peace on *spiritual* things, I had felt myself oppressed by hunger, and was eating very heartily. Towards the end of the meal I perceived, as it were, a mist before my eyes, and I saw the floor covered with frightful reptiles, such as serpents, toads, caterpillars, and the like; their number appeared to increase as the darkness did, but both soon passed away. After that, I saw clearly a man in the midst of a bright shining light, sitting in a corner of the room. I was alone, and you may judge of the consternation I was in, when I heard him pronounce distinctly, and in a sound of voice capable of striking terror, *eat not so much*, &c. The following night the same person appeared to me in a strong shining light, and said, *I am God the Lord, the Creator and Redeemer; I have chosen thee to explain to men the interior sense of the sacred writings; I will dictate unto thee what thou oughtest to write*, &c. That same night were the eyes of my spirit opened, and disposed so that I might have a spiritual sight of heaven, the world of spirits, and the hells; and I found every where many persons of my own acquaintance, some of them deceased along, and others but a short time. From that day I relinquished all study of worldly sciences and only occupied myself in spiritual concerns, in conformity to the commandment I had received."

Here is a palpable contradiction; for the room had been hired for his "*spiritual*" works, before "that day."

To attach personality to "the spirit of a man," (Prov. xviii. 14.) was not first contrived by Swedenborg; it was the platform of the clergy, and his contrivance, merely exposes their villany in the most gross manner. And truly, his dogmas are the sum total of their own. Merely, mystical clergyism exposed.

“The eyes of my spirit opened.” This is a gross *solecism*.

Paul, the apostle to the Gentiles; who had *previously* spoken to *their understanding*; and, by *argument*, was the instrument which showed unto them, by the light, the gross darkness that they were in; in his letter to them, some time afterwards, he observed, “the eyes of your understanding being enlightened.” This is a beautiful metaphor; and the eyes of the understanding, are, evidently, “the spirit of a man.”

Job xxxii. 8. Here, Elihu, was the mediator, between God, and those men, according to Job’s desire; and he shut up the mouth of both parties, though he justified Job, rather than the others;\* yet, judging them by their words, he showed unto them, that their thoughts of God, were not clean thoughts.

Let us make man in our image.† There is as much proof for the spirit of God, (see Isa. xlvi. 16.) being a distinct person, as there is, that “the spirit of a man,” is a distinct person.

“Let us make man in our image, after our likeness.” The soliloquial mode, used here, is common, all through the Bible,‡ and even Gen. iii. 1. is evidently a soliloquy.

Thought, is the eyes of the understanding: and, by a right way of thinking, the understanding is enlightened.

The spirit of Swedenborg, when he could not force his writings upon the clergy of his country, (though he offered, and by his own words,§ I judge what his spirit was at the time, to *swear* to their validity; and, that they were agreeable to their own creeds, and confessions of faith;) to a discerner of spirits, it may be plainly seen, that, instead of, “I beseech their excellencies to peruse, and if they still doubt, I am ready to testify with the most solemn oath;” that, if he had had power, he would soon have made them feel the power of *his own excellency*.

There cannot be a more powerful proof against the whole system, (which was merely new painted by Swedenborg,) than the restoring Lazarus to life. John xi. 11—15, 43, 44.

\* Luke xviii. 14. † Gen. i. 26. ‡ Ps. xlii. 4—6. Luke xii. 16—20. &c.

|| See his letter to the king of Sweden.

And the general system is, *confusion*; and as opposite to “the faith, which was once delivered to the saints,” as the bright light is to gross darkness.

Swedenborg’s philosophical subtleties, were planned upon the generally received notions of angels; i. e. an order of beings in invisible forms, &c. &c.; and the Bible he used as a convenience.

He has observed, that “in the word, by angels is understood some attribute of the Lord; and they are also sometimes called gods, from the indwelling of the divinity in them.” See “a Treatise on Heaven and Hell,” Note, page 48. The translator’s reference to sections, one of them as high as ten thousand five hundred and twenty-eight, see the said note, we will leave to the Latin linguist, and call the attention of the reader to the scriptures of truth, on which he *quibbled*; to wit, Ps. lxxxii. 6. “I have said;” which evidently refers to another place. (¶) Exo. xxii. 9, 28. John x. 34. see again the Psalm; “God standeth in the congregation of the mighty, he judgeth among the gods.” Lev. xix. 15. Num. xxxv. 9—12. Judg. v. 10. (¶) 2 Chron. xix. 6—11. The whole, evidently spoken *of*, and *to* the judges of Israel. And it is also evident, by that which is written in the Psalm, viz. *I have said*, “Ye are gods, and all of you children of the Most High;” &c. that it was in reference to the people, (see Deut. xxxii. &c. &c.) unto whom was given the holy law of God, that *by it*, they might be a light to the nations; and that, for all their iniquity, they would be punished, yea, by those very nations, whom they, through their iniquity, had kept in gross darkness, out of which cometh cruelty. See Amos iii. 1, 2. Mic. vii. with Ps. lxxxii. As to Swedenborg’s fables of angels, they are lies, not merely of his own invention; the Jews had invented the platform, the Géntiles followed, and he has merely improved the scheme of the original inventors.

Observe; verse 6, 7. “I have said; ye are gods, and all of you, children of the Most High; but ye shall die like men,” &c.\* *Here*, their death was appointed. And when their ini-

\* See Jer. xxvii.

quity was full, it came upon them to the full. Isa. xxii. 14. Eze. xviii. 31. chap. xxiii. Luke xvi. 17—31.\* Isa. 1. 1—3. at the fulness of the iniquity of that time, the Messiah was sent forth—verse 4—9. Gal. iv. 4. There is no confusion in the Bible; it is a regular history *by anticipation*; and which, arrogant men, assuming wisdom, turn into confusion.

Note, page 52. “By love to our neighbour, we are not to understand the love of his person, but the good and the true which constitutes his character. They who confine their love to the person, without regard to his principles, love equally the evil and the good that is in him.”

This, I have no doubt, was meant as a deceitful thrust at Mat. v. 44. Luke vi. 35. What are we to understand here? “*person*,” or “*principles*? ” Swedenborg, was more *mischievously* bent against the Bible than the other philosophers, being slyer, and working by a new method. And his angel fables he as much believed as I do.

Page 87. Here, his daring attempt to put the indefinite in the place of the definitive article, Rev. xx. 17. he appears to have been aware of detection and exposure, by inclosing his own word in brackets. To wit, “that is of the [an] angel.”

That messenger was evidently “a living man.” For to John, who was going to worship him, he said, “I am thy fellow servant and of thy brethren the prophets; *worship God*,” *not me*. That it was Jesus, is also evident, chap. xxii. 8, 16; for *to him*, God had given this revelation, and John was the angel, i. e. *messenger of Jesus*, whom he sent with it to the seven churches of Asia. See chap. i. 1. It was first given unto him. Then, as the messenger of God, he sent him to John, (see John xxi. 20—23.) then he became the messenger of Jesus, who sent him with it to the seven congregations, among whom, no doubt, were multitudes of Jews, as teachers.

Swedenborg asserting, that (Rev. xxi.) “by the New Jerusalem, is here signified the New Church;” deceitfully covered his scheme, by the word “Church.”

\* Eze. xvi. 48. Mat. xi. 23. Lam. iv. 6.

The word church, when translated, is congregation. See Ps. xl. 10. Here is "*the great congregation.*"

The New Jerusalem implies, another Jerusalem. And the apostles, (whose witness, Swedenborg and his ministers have attempted to circumvent,) have pointed out, that "the New Jerusalem," is not the people, but the system of liberty, which was, is, and will be, always *above bondage*. See Gal. iv. 21—31. And is the same that James in his letter to the twelve tribes, chap. i. 25, called, "the perfect law of liberty." As saith Paul the Hebrew, Rom. viii. 2. The law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death. And this is the same as Jesus said unto them. John viii. 31—36. And the same rest is left open for them to enter into, when they shall cease from their vain thoughts, and love the law of God. Heb. iv. 9—11. Rom. xi. 25—31.

As to Swedenborg's new congregation, or church, it is a contrivance upon his own authority; yet is it useful to expose the others. And as Pharaoh was raised up for wise ends; so likewise Swedenborg, Paine, &c.

## A GLASS, &c.

“WERE angels to write books, they would not write folios,” said Goldsmith. But I say, when angels wrote books, they did not write folios; this short sentence containeth, *multum in parvo*.

The man, who wrote in a dead language, *at the time of his writing*, surely, cannot bear the marks of a messenger to any nation existing upon the face of the earth. Therefore, he must have known that the Latin linguist, by the magic power, which guided himself, would force him into vogue. Scholars, yes—scholars, to show the mighty powers of their erudition, to hold the balance of power over the consciences of their fellow-men; and who will, (as they always have done,) thirst for that darling of the heart—*Primacy*, will not suffer me to die; and as they translate, they must honour me in explanatory notes. The preacher also, when he preacheth me; and when expounding, or preaching, they will sing praises in lofty panegyric.

O sing praises, sing praises to “the honourable Emanuel Swedenborg:” “The tutelar angel not only of the Swedes, but of all Christendom,”\* the *founder* of “the New Jerusalem Church, and her heavenly doctrine!” Why, I shall out-rival Mahomet, whose Koran superseded the Bible; and, upon which, those vast volumes have been written by his expounders; yet not two of them agree even upon the meaning of the first verse of his first chapter. There will then be, the sect of this very great man, and that very

\* This word, it doth appear, was introduced into England by Austin the monk, commonly called “Saint Austin;” who was sent over by the pope, to Christendom the Britons; but the Welchmen were too dumb for the legate of “his holiness;” and would not have their children, who could not speak for themselves, christendomed; baptized, nor ratized; neither dipped nor sprinkled.

greater man, and the other very greatest man, but the root will be, there is no other God, but a man, in the same form as myself, and the “honourable” [egotist] “Emanuel Swedenborg” is his prophet. O mighty pride, in a new *prospective* way, thou art now saturated! I see my name immortalized! and that, by the pigmy satellites, who will roll round my blaze, and echo—and re-echo, the praises of “the honourable Emanuel Swedenborg!”

Swedenborg, was not only well acquainted with the glaring wickedness of man, but also, with the secret villanies of the most profound hypocrites. The foundations of his hells, were laid from characters in *real life*; and he built his superstructure upon reality. He abhorred the vulgarly wicked, and he despised *the cunning Jesuit*. So also did M. Mirabaud, the *open*, and not *hypocritical* atheist, whose innocent life and manners are as highly extolled by his biographer,\* as those of Swedenborg are by *his panegyrists*.

Mirabaud, in his “System of Nature, or the Laws of the Moral and Physical World;” *openly* confessed himself “an atheist;” and took a different stand in the dark regions of pride, to immortalize his name. And, when Swedenborg struck at his contemporaries, he thereby thought to cover himself, whilst aiming his deadly blow at the Bible.

Swedenborg, I say, made man his study, both by *ocular* demonstration, and by books, in every stage of life, ancient and modern.

He travelled amidst the dens of every species of villany of the former and of the latter; and personally speculated on, and anatomized, living objects. He made his observations at the court of modern Rome, and he also took notes for his intended work, from the character of those kind of mortals, the fish-women of Paris and Billingsgate, and he viewed from St. James’s the polite, to St. Giles’s the vulgar.

\* “Whatever were the sentiments of M. Mirabaud, all those who knew him, bear the most brilliant testimony to his integrity, candour, and the soundness of his understanding; in a word, to his social virtues, and the innocence of his manners. He died at Paris, the 24th of June, 1760, in the eighty-fifth year of his age.”

To his view were opened, the cellars of “Hockley in the Hole,” where (I have heard) the knives and forks are chained to the table, upon which, instead of a tablecloth, is a covering of filth; and, into which, the famished vagrant “diveth,” to check the gnawings of his hunger-bitten soul;\* for which morsel, perhaps, he payeth the squallid hostess (watching her chained conveniences with suspicious eye,) with two-pence *sterling*, which the wretch had but some few moments before, stolen from the stall of a fat butcher, after anxiously waiting for an opportunity to commit the foul deed of a hungry thief, watching the movements of the full fed “ronyon,” his wife, and the absent eye of her greasy spouse, whilst, at that auspicious moment, he was throwing nice scraps to his already saturated *dogs*.

These hells, were opened to the all-piercing eye of Swedenborg; and those sties of filth and misery, laid wide open to the philosopher’s mighty investigation. Not merely by reading the account thereof, but also, by ocular demonstration—yea, and he peeped close, that he might the better draw his pictures for his dramatic scenery.

The fetid parts of overgrown cities, where the squallid poor generally reside, fumed in the nostrils of the philosopher of the north, who had been brought up at court;† and, stopping his nose, with an idea of the spicy zephyrs of “the east,” from an opposition of their breezy essence, he cried out, pho! At the mighty echo, “the spirits that love stinks,”‡ even the scent of their own native perfumes, were offended; and, not being ideally exercised on the odour of roses, they sunk back§ at the philosopher’s pho! which, proceeding from the perfumed breath, issuing from the lungs of his inside man, it almost strangled them by its sweets. O, ancient E . . . . . ! did the philosopher draw part of his scenick imagery of “stinking hills,” from an idea of thy state, early in the morning? Was his pregnant imagination filled with “aspects” of “spirits that love

\* Prov. vi. 30, 31. Exo. xxii. 1—4.

† Mat. xi. 8.

‡ See his “Treatise on Heaven and hell,” &c.

§ Ibid

stinks," by contemplating on the employment of thy frouzy, hardy sons, called scavengers, bending o'er thy fetid odours, armed with spades, hoes, and rakes, at break o' day?

By "the spirit of Loda,"\* they would have sprinkled the philosopher's clean coat, had "Swith Fantasy, as in his buke," approached vocally, and thus insulted them to their face; nor would the angels appointed to keep the peace in the king's name, have been able to save "the honourable" *braggadocio* from the contents of their shovels, by a quick enough descent into the lower region of the atmosphere† from their soft downy beds, so early in the morning. For when "the tutelar angel, not only of the Swedes, but of all Christendom," (according to the annunciation of the angels of Swedenborg) wrote in Latin, of "the angels appointed to keep peace in the hells," when the pugnacious spirits break out in mighty phalanx, and in the true spirit of British heroes, level their hard fists, "as solid as rocks," at the "substantial" nose of the furious antagonist, until, O Dolorifics, the "Genii," the muses of incantation; until, O Dolorous, until, the wounded vessels, which contain the liquor, as fountains spout—red "blood!"† I say, who is sufficient to ope' the "*arcana*" *infernus* of this north star, to dive into the great depth of his inventions, and to bring up for us the knowledge, that magistrates, being "the higher powers," they were a prominent figure to use in the flowers of rhetoric, to make images of a new order of angels (for "the ignorance of foolish men,") knowing, that magistrates are appointed to keep in subjection "the in-

\* Ossian's Poems.—The reader will see, that the above is not an oath. "The spirit of Loda," is a fancy of the poet: and that which poets fancy, are phantoms, rising out of ideas, instilled by fables; and though they may plead for the somethingness of their ideas' inventiveness; the phantoms which rise out of them, are surely nothingnesses; and to swear by nothing, is not swearing by any thing; hence the above is, no oath at all.

† It would appear, that some of the philosophers of the last century, did actually plead for the wholesomeness of this strangling gas. Smollett burlesqued one of them in his "Humphrey Clinker;" but I leave those things to the discussion of the philosophers, in their science upon scents

‡ "A Treatise concerning Heaven and Hell," &c. He left his own north wind, "martii," and used south east—"Genii."

fernald spirits," commonly called, "the swinish multitude," by great folk, who think, God did not make them "all of one blood?" "Him that hath *understanding*,"\* he may plainly see the purport of Swedenborg; and his *ultimatum* was, to destroy the credit of the "two witnesses" of God to man.

Through his great spite to the errors of Calvin, although he dared not openly, in express terms to write it; yet, according to the whole scope of his scheme, he has placed David in his hell for adulterers; and Abraham, for suffering *Sarah* to "cast out the bond woman and her son," (upon which circumstance, he has written much nonsense) of him, and also, of Isaac, and Jacob, and David, he saith, that the angels whom he chit-chatted with, "being asked as concerning Abraham, Isaac and Jacob, David and the apostles, whether their portion in heaven was not by a special grant of immediate mercy and favour; they answered, that not one of them, but each had his reception and portion according to what his life had been in this world; that they knew their place and lot." *Here*, I have to observe, that for a cover, he has not said it openly, respecting "their place and lot;" but he has written, that there were some of the worst of the hells, into which his honourable presence had no access. But by the *hint* given, viz. "their place and lot," which those angels of this "forger of lies" *knew*; to the keen eye, that can *discern* spirits,† the spirit of Swendenborg, when he wrote thus, is laid bare, and his invented secret hells, fly open to its view. For said the philosopher, if your book is true, and the doctrines which those Jesuits, your priests, say is true, viz. "immortal souls," David's immortal soul is surely in hell, and Jacob's too,‡ and as one of your apostles said, that "David is not ascended into the heavens,"§ I will therefore prove the identity of person,|| and give him a lodging.

\* Rev. xiii. 18.

† 2 Cor. xi. 10.

‡ 1 Cor. vi. 9. Rev. xxii. 15. Gen. xxvii. 12, 19, 24. § Acts ii. 34.

|| See "a Treatise," &c. In one of the harangues thereof, he has observed, that his chit-chat angels told him, "that they approved of the men of simplicity who had not admitted of any thing into their mind

Hark! the self-sent angel saith, “some of the worst of the hells are south.” This he founded upon historical fact.

See, that flying wretch! ha! a southern man,—  
His pursuer from north, gnawing the bones of Atabala,  
And roasting the bowels of his subjects,  
To glut his greedy maw, with the god—gold!  
Hells—thou God of love! didst thou make hells? no;  
Man made hells. Thy works, “very good” were first “finished.”

Swedenborg, who built his “heaven on pride,” and his “hell on spite,” in one of the nastiest of the latter, he has given Calvin “a brothel-house” for his habitation. No doubt the angel invention, descended, and showed the philosopher the place, after reading Calvin’s “Institutes;” of which, the following is a species that I have chosen to suit the subject, from the writings of *Piscator*, a full blooded disciple of Pope Calvin. To wit; “God procures adultery.” Does he so? then the high priest of this God, shall abide “in a brothel-house.” And as the philosopher has plainly made it appear, from ocular demonstration, when he was travelling through the heavens, that in the course of his chit-chat with the angels, they had informed him “of marriages in heaven,” as also did his prototype Mahomet declare the same; and that, to attract the masculine gender, the lovely females are scented with musk. Pho! musk—did Swedenborg love musk? if it was obnoxious, he and his compeer, let them settle the matter, whilst I return to my observation on the philosopher’s “Equilibrium betwixt Heaven and Hell.” Hence I say, he certainly allowed, that Calvin, in his “brothel-house,” has a doxy: and pray, can there be a higher painted doxy, than Lady Ortho Doxy? Hear her bawl before his ecclesiastical throne, All hell to arms! come, ye “infernal spirits,” we will have a jubilee. Come, ye Genii (otherwise, according to north lingo, “martii,”) from the deepest hell, and, like screech owls

(☞ Eze. xiv. 3.) but under some form; *hence it is that angels in churches whether carved or painted, have always been represented as men.*—This was a broad hint to his ministers, to carve or paint his image “in their churches.” The sly fox, did he not known that church, or churches, is simply congregation, or congregations?

of the night, shout—shout to the prolific brains of my Paramour, which pride opening, I burst forth; howl—howl I say, Servetus, our opposer, is roasted in the fire.

Swedenborg, has complimented Mahomet, by honouring his disciples in his heavens, for denying that, which he also did not believe, and wrote his puns on the Bible, covering them in philosophical disquisition.

What difference is there between Calvin's "Election and Reprobation," and Swedenborg's "Free Will?" Hear the latter speak, and then anatomize it:—"In the foregoing "chapter we have treated of that equilibrium which subsists between heaven and hell, and showed, that it is no "other than an equilibrium betwixt the good that proceeds "from the former, and the evil that proceeds from the latter, and so constituting the essence of human liberty; and "as good and evil, truth and falsehood, are of a spiritual "nature, so also is that equilibrium in which consists the "power of thinking and willing the one or the other, and "the liberty or freedom of the will, accordingly. This "liberty, or freedom of the will, originates" [observe reader, "originates"] "in the divine nature;" i. e. (and let his ministers deny it if they can,) a constant "afflux,"\* flowing from "the divine nature" into "the hells;"† it "originates in the divine nature," "but is given to every man," always existing, for he saith, man never dieth; that death, signifieth life; and soul, signifieth man; that the soul of man, is, literally, the man himself; for that "the internal sense" of these words in the Bible, was opened to him by ocular demonstration, both in the heavens and in the hells; there he saw the very *identical men themselves*; substance, "as firm as a rock;" none of your metempsychosis, the man leaps out of one body, and carrieth his body upon his own back, without troubling the puny body of a flea, ac-

\* This is one of the philosopher's technical terms.

† I apprehend the philosopher, by heaven and hell, divine nature, &c. meant the same as M. Mirabaud did; only the one was open, the other a hypocrite. He was deeply conversant in mines, and the deplorable state of the wretched miners.

cording to the dogmas of a former branch of this “philosophy—vain deceit.”

What! will you deny it? can you scan the meteoroscopic eye of a philosopher? can you put the all powerful telescope to your eye, and by fancying there must be men in the stars, make fools, not as wise as yourselves, believe, that a company of them came to visit you from the star, named “Mercurius,” after the old heathen god?\*—Paine, thou Grub-street philosopher, who found none of the divine art “in the New Testament,”† except one *humble place*; Mat. vi. 28, 29. To *this*, thou hast spoken well; “the modesty of the imagery, is correspondent to the modesty of the man.”—O if man knew God—knew himself, his words would be few; and Swedenborg, the philosopher, would not have written folios.

Swedenborg was not contented to leave all the men in their own form, where Calvin is; and, seeing a metamorphose necessary, by the powers of *Ovid*, with whom he was well acquainted, he changed some into “bats,” &c. for his entertainment; and he has written for the information of his disciples, that the name of those is, “Genii.” This name, which he suited to his metamorphosis, he stole from “the Arabian Nights Entertainment;” it is an oriental phrase, and the ancient moral philosophers, who taught morals by fiction, invented it; this, the modern philosopher well knew; and, by those sly tricks, and petty thefts, he thought to overthrow the Bible, and plant his Koran upon the ruins thereof.

But I say, did God ever send a messenger to any people in a *dead language*? Did not all his messengers, speak to the people, in their own language? Did they not write *all*, in their own vernacular tongue? Jer. vii. 13, 25. xi. 7. Luke xx. 9—16.

Silence! ye Hebrew men, let Latin speak;  
 Be still ye Grecian critics, with your Greek;  
 Cannot dead Latin, sound, from pole to pole?  
 Let “Swedenborg”—wond’rous Swedenborg, sweep the whole.  
 On pond’rous pinions, mighty “Baron” rise,  
 From one great vortex, to the vaulted skies!

\* Acts xiv. 12.

† And he has also made the same complaint of the prophets.

O *Pride!* thy mighty burning, who can bear?  
 What pain—what fever, can with thine compare?  
 “ Son of the morning,” circling earth around,  
 The older thou, the more thou dost abound;  
 To draw thee out with hook, beyond my art,  
 Thy dungeon deep, yea, ‘tis, the hidden heart—  
 By wisdom then, I lay my hand on thee,  
 Considering well the battle: God doth see.\*  
 Invidious *Pride!* thou monster—gall of hell;  
 “ A common friend!” thou foe, *by thee, man fell.*  
 Thou liar, murderer, since the world began;  
 Thou, *cursed creeper*, [Gen. iii. 14.] scourge of fallen man;  
 No! Abra’m’s sons, you cannot find out peace,  
 Until, *in you*, his mighty powers cease. *Eze.* xvi. 63.

Swedenborg, in giving a sly blow, did it, by “consequently.” Hence when he wrote, “all infants which constitute a third part of the society in heaven, are initiated in

\* Job. xli. There are three places in our Bible, where the name Leviathan occurreth, and which, by analogy, its meaning may be understood; to wit, the one referred to, the 74th Psalm, verse 14., and by the messenger Isaiah, chap. xxvii. verse 1. By which may be seen the meaning of Rev. xx. 1—3. Man, universally, carrieth in him, *a monster*. The heads of this monster, were broken in the wilderness; and, there never was but one man, from Adam to this day, that overcame, and trod him under feet. Mat. iv. 1—11. Ps. xl. &c. &c.

“Thou breakest the heads of Leviathan in pieces, gavest him, (*as*) meat to the people, inhabiting the wilderness. Ps. lxxiv. The 13th verse, is in allusion to Pharaoh, who was first overthrown, when those cruel “Dragons,” in opposition to God, were pursuing his people. Afterwards Amalek, proud Moab, &c. thought to hedge them in and destroy them, though they had heard of his works. Read with attention the 2d chapter of Joshua.

“Thou gavest him *as meat:*” how? By destroying out of the path-way those arrogant hedgers up, that they, in whose path, *pride* was thus overcome, might pursue their journey, not doubting, but *feeding* on his faithful word, which had displayed itself, by ocular demonstration, as a sure testimony, that there was not any thing standing in the way, that could possibly stop the promises of Jehovah, which had been made unto Abraham, their father. Therefore, not to murmur at Moses, (who, evidently partook in the same trial, beside bearing their heavy burdens;) but to let their minds be drawn to a patient waiting upon God, when they were in want. Thus, by those things, which were done in the wilderness, he taught his Messiah the way to overcome, from first to last. Mic. vii. 15. He fed on every word that had proceeded out of the mouth of his Father and his God.

“Father, if thou be willing, let this cup pass from me;” for there is

the doctrine and faith of our Lord being their Father," [now mind his quibble] "and afterwards of his being Lord of all." Here, though he has not acknowledged the place that he borrowed the words, "Lord of all," he put the consequence upon the assertion; to wit; "and consequently, the God of heaven and earth;" *i. e.* the consequence that must certainly follow the assertion; for as one of his apostles asserted *this*.\* "consequently," he must be, "the God of heaven and earth." *Thus*, his "consequently," was meant to turn Jesus and Peter into contempt. And to completely do it, he made this "Lord of all," no further extended, than an object that he could take into view with half an eye, sitting in a chair in one corner of the room, where he was eating his supper; who, called out to him,

Whether 'twas in Latin, Swede, or high Dutch,  
(He has not recorded) "eat not so much;"

Something in the stile of Governor Sancho's inspector of meats, when he was very hungry,† as the philosopher was at the time, and eating very heartily in the college, *alias*, nothing impossible to thee: "nevertheless, not *my will*, but *thy will* be done." Here, are *two wills*. Are there *two wills in Jehovah*? which of the twain is *his will*? To whom did *the other* belong? I do defy the most acute Latin linguist, among all Swedenborg's disciples, to conjure up an answer from all the trash in his folios. He evidently despised "the man Christ Jesus," to a great degree; and his haughty heart has not furnished a quibble, by way of answer to *these questions*; and when, to overcome the Bible, he shook off the old resource, called "manhood;" he did not hide himself snug enough, so as not to be found out, though under the philosopher's cloak.

His theory of the Trinity, he stole from Jacob Behmen, without allowing Behmen any credit for his invention; and he was, without doubt, a great thief from the writings and inventions of other men.

\* Did not Peter plainly say to the Jews, Acts ii. 36: Therefore let all the house of Israel know assuredly, that God hath made, *that same Jesus, whom ye have crucified, both Lord and Christ?* Surely, it was not Jehovah that was crucified; but the man,  Rom. xiv. 9. the *same Jesus, whom he hath made, both Lord and Christ;* "he is Lord of all," "the head of every man," as Peter, the Jew found, when he was sent to Cornelius, the Gentile, as the messenger of the glad tidings of the resurrection. Moreover, Exo. vii. 1., "I have made thee (*Moses*) God to Pharaoh." Does Swedenborg's "consequently," follow the assertion?

† Don Quixotte.

“a private room, appropriated to his spiritual use, in an inn in London,” where he had already studied a part of his divinity, and to which he had returned with a bosom full of inventions, from spiritual sights; “toads, snakes, caterpillars,” &c.

Thy dirty streets, he'd travell'd up and down,  
And then return'd, O “famous London town.”

It might have happened that he met “John Gilpin;” and, mistaken him for “Moses,” in the old fashioned way of a courtier, “pulled off his hat to him.” At least John N. one of his “Genii” of Calvin, who helped to keep unstrung the weak nerves of Cowper.

But all this as it might have been, he introduced them in a fog; then, saying to the fog, Presto, Presto, it vanished. He then saw all the vermin. Was it a dream? O no. A trance? not at all; have I not said, that “I was eating my supper” at the very time, and the reptiles were obliged to scamper after the fog, leaving room for their master, who, they say, created them; and to show them the kind of creator they are worshipping, I drew him into the narrow compass of a small spot in one corner of my room; I fixed his majesty in a chair, right opposite to me; and, taking a very philosophical view of him, I found, that he was no bigger than myself. This was the foundation of my superstructure.\*

“No man hath seen God at any time, the only begotten son, which is in the bosom of the Father, he hath declared.” Then, whose declaration is to be believed, Swedenborg's, or Jesus Christ's? This is the declaration of Jesus Christ, that “God is a spirit; and that they who worship him, must worship him in spirit and in truth.”

Is not the horrid scheme that that dead man's ministers are trying to inculcate, strictly adapted to make men continually form in their imagination a God, a creature like themselves? “All nations before him, are as nothing—and

\* See also the same kind of stories, by Richard Brothers, and Joanna Southcott, in London; and Jemima Wilkinson, and the shakers in this country.

they are counted to him, less than nothing, and vanity! *To whom, then, will ye liken God, or what likeness will ye compare unto him?*" Isa. xl. 17, 18.

A creature, *like* theirselves! Eyes, nose, mouth, ears, belly, legs, &c.! Shame on you, ye ministers of satan.

A god, *in the form of a man*, can surely have an image made of him.

All idols were first set up *in the* mind, before they came into the hands of the statuary. Eze. xiv. 3—8.

Swedenborg's translators, write notes, to elucidate; and the following is as gross Calvinism as can be. Is God, "a lying spirit?" He that hath ears, let him hear!

"Thus, we read of those who changed the truth of God into a lie, Rom. i. 25., and of the Lord being a lying spirit in the mouth of Ahab's prophets. 1 Kings xxii. 23. Ts."\* Who is it that has changed the truth into a lie *here*? Where is it that we read, "the Lord being a lying spirit in the mouth of Ahab's prophets?" Was Zedekiah the prophet, Jehovah? Was it not he, who was the lying spirit in the mouth of all the other prophets, except Micaia, with whom was the spirit of truth; and whom the other smote, knowing, that he had spoken, in allusion to him. But Ahab would not hearken to the voice of truth, he was too arrogant to hear, and for the wickedness of former time, he was to fall at Ramoth Gilead. Thus Swedenborg's abominations, will produce abominable liars; yes, and he calculated upon this foundation.

Was there ever the like abomination produced? Observe the abominable copula! and the horrible lie! "Thus we read of those who changed the truth of God into a lie, *and of* the Lord being a lying spirit in the mouth of Ahab's prophets!" Reader! examine the place referred to; viz. Rom. i. 25. See the union! Filthy, lying man, and \* \* \* \* a lying spirit!!

To understand our apostle, see the effects of the cause. Rom. i. 26, 27. Examine also the effects. Lev. xviii. 22—30. &c. &c.

When men read, in this, our age, these things, then testi-

\* Treatise, &c. translator's note, page 49.

fied of, convey no other sense, to their understanding, than that they were men, in those days, who hid their vile practices from men of moral habits. Hence, by not considering the cause, the man Moses, by a certain description of writers, has been stigmatized as “the greatest villain that ever existed.”

Did Moses, testify of those things, from the actions of men, &c. who hid themselves from their fellows at the time? No. Every abomination to Jehovah which he hateth —*have they done unto their gods!* Deut. xii. 31. Did they do those “every,” in private—in the dark? No—in the face of day, at the horrid altars of their filthy formed idols!

Feminine weakness keep down, truth rise, and defend the character of the God of righteousness.

No; they were not done in secret; but in groves, planted for the purpose, they assembled in droves, at the time of their appointed horrid festivals, and the filthy swine, that could wallow deepest in the mire of abomination, were the brightest devotees in those devotional exercises. Go to Hindostan, and, at the temple of “the horrid king,” behold a shadow, of the yet remaining testimonies of Moloch! See his sacrifice, wrought up to madness, and infuriated by the filthy orgies that are acting round him, when the horrid incantation taking the desired effect, he immolateth himself beneath the wheel of the lofty car, and is crushed under the throne of his ugly, filthy god.

An image of a man\* it is, though formed in all its dimensions *preposterous*. In itself, it is harmless as the tree out which it was hewn, as the duds in which a part of it is wrapped. From whence did it spring? from “the bottomless pit,” the heart of man.

When man forgot, that the God, who made him; the God, who made all that his puny eye can take in, could not possibly be circumscribed by any effort of his imagination, though stretched to the utmost bounds that he can see; could not possibly be a Being, like any thing he seeth; he

\* Eze. xvi. 17. Images. Heb. of a male.

descended into *himself*; and, stirred up by *pride*, he found, that he, *himself*, was the most subtle of all beings; the image grew—he produced a god, in his own make.

Why should I not think, that God is in the shape of the sun, in preference to the rotten carcass, laying in that coffin? Do I “see God,” if in my imagination, I form the image of an animal like myself? no; I form no image; all his works declare, and he has manifested himself to me, by “his Son, the beloved,” whom I know, *is a man*. Swedenborg, who despised “the man Christ Jesus,” was playing his philosophical pranks with dame imagination, and laughing at her freaks. But further, let us understand Moses and Paul, by historical facts.

Did Israel hear? yes. Did they *obey*? no. Then they did not hear—“*Hear, O Israel, Jehovah, thy God, is one Jehovah.*” They went the very opposite road; for in their imagination, they had set up a god like Swedenborg’s; “and their foolish hearts were darkened.” To wit, 2d Kings, 23d chapter and 7th verse. And he brake down the houses of the *domites*\* that (*cursed thing*) by the house of Jehovah! where *the women* wove hangings for the grove. That very house, in which his law, in their great wickednesses, was concealed from destruction by a woman, in the horrid reign of Manassah; and its contents *unknown*, even to Josiah! Chap. xxii. 8—13.

“That gardens, groves, and plantations, signify intellectual knowledge,” saith Swedenborg, and he drew his inference from the following premises; to wit, “that therefore the ancients celebrated their religious worship in groves.”

A well watered garden, does not signify water; and a garden, *unwatered*, will become a barren wilderness.† His inference cannot be good, because the premises are bad.

“The ancients celebrated their religious worship in groves.” Did they so? was it “from intellectual knowledge?” From what “intellectual knowledge,” did the most ancient that we read of, “worship in groves?” Nay, it was

\* 1 Kings xxiv. 22—24. xv. 12. xxii. 46.

† 2 Kings xxi. 9—11. Rom. i 26.

‡ Rom. i. 21—26. Ps. x. 4.

intellectual *nastiness*, and the groves and gardens,\* where they celebrated their religious filth, produced from that “bottomless pit” of nastiness, an *unclean heart*, was an abomination to God.

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### MESSIAH.

“O Jehovah, our Lord, how excellent is thy name in all the earth! When I consider thy heavens, the work of thy fingers, the moon and the stars which *thou* hast made, what [is] the *Son of man* that *thou* visitest him?” Did our apostle quote *this*, as the anticipated experience of the Messiah, previous to the fulness of the time, when God sent forth *his Son, made of a woman?*† If this was not a future history of *his* experience, the writer of the letter to his brethren “the Hebrews,” did very wrong to refer them to *this prophecy, or history by anticipation* for proof. Heb. ii. 6—13. If he was wrong in his understanding of the scriptures, (which must have been the case, if Swedenborg and his apostles are right,) why also did Jesus, the Christ of Jehovah,‡ so often apply *this* to himself, saying, “the Son of man?”

Did Jesus, the Messiah, ever say, I made the sun, I made the moon, I made the stars, I made man, and I also made, “I, myself,”§ the Son of man? From whence then did all these “fables”|| spring? Not from the “meek and lowly in heart,” Jesus, the Messiah, who knew his God and Father; and, by that wisdom, and experience, *knew himself*. Therefore, out of the “bottomless pit” they came—the “haughty heart” of *man*. Jer. xvii. 9. Ps. lxiv. 6. Prov. xxvi. 23.

Jehovah! *my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in things too wonderful for me.* Surely, I have behaved, and quieted my soul, as a child that is weaned of his mother—my soul, even as a

\* Deut. xii. 1—5. 2 Kings xvi. 3, 4. 2 Chron. xxviii. 3, 4 Isa. lxvi. 17.

† Luke i 35, 37, 38. chap. ii. 26—32. John ii. 1. Acts i. 14. Gal. iv. 4.

‡ Ps. ii. 2. xlv 7 Luke ii. 26. Acts iv. 23—30.

§ Luke xxiv. 36—48.

|| 2 Tim. iv. 4.

weaned child. [Innocent “Lamb of God!” who is it that hath opened the mouth of unbelievers against him? Unbelievers, calling themselves “the ambassadors of\* Jesus Christ!”] My spirit, could not resist the foregoing digression; but to proceed—“let Israel, (*he, who thus wrestled,*) hope in Jehovah, from *now*, and forever.” Ps. cxxxii.

Come down, O, lofty, come down from thy folly! Come down, O, “vain man”—learn to know thy God, who made thee, to know *thyself*, by the patient humility—the meekness of his Messiah.†

Does not the Koran of Swedenborg, teach his ministers to say, that the God who speaketh *in our* Bible, will, *coeval* with his *own* existence, keep life flowing from himself, into “nasty hells,” to keep alive vast multitudes of miserable men, with nasty hearts, acting, and reacting their nasty filth? “Boxing, fighting, *bloody* noses—screechings, screams, &c.; until, all hell in an uproar, lest the battle should become too hot among the combatants, the angels of his fabricated heavens, are, by an “efflux,” from his also, fabricated “Lord,” under the necessity of descending, and commanding the peace?” I mark this as a quotation; it contains the sum total; take your Koran, search the voluminous trash, and contradict me, *if you can.*

These dogmas, flowed out of his own nasty heart. The sour, disgusted misanthrope; he write of “love!” he parcel out the love of God! The heart of a Howard, he knew not—how much *less* the love of my God!

His dogmas were not from an “influx” of the Spirit of our Book.

The Book, which saith, “he will swallow up *death* in *victory*. And the Lord God will wipe away tears from off *all* faces—and the rebuke of his people,‡ shall be taken away from off all the earth,§ for Jehovah hath spoken.” Isa. xxv. 8. That day, draweth nigh. There is a faint glimmer of in-

\* These usurpers of the title of the “able ministers of the New Testament,” always use the preposition “of;” and their “of” construction, is fitted to their usurpation. 2 Cor. v. 20.

† Job xxxiii. 17. xli. 5. Ps. x. 4. lxxiii. 6.

‡ § For these notes, see part 2d.

quiry rising among *the Jews!* "Both infernal, and celestial love," saith the Koran of Swedenborg,\* "originates from the same divine principles; but the former" (*which originated from the divine principles!*) "becomes infernal only from the will and disposition of the recipient." This is equal to Jacob Behmen; to wit, the immortal soul, is a part of the substance of God, which he struck off from (i. e. *a part of*) *himself*, and it became a fire spirit.

Can love, "originating," *in God*, become "*infernal?*" Is it not distressing to think, that men of understanding in common things, are so devoid of common sense, as to believe, that "*the God of love*" spoke to Swedenborg, and as he said, "*told him to write*" *this lie?* Where did it come from? Can a man love God, that is a believer in Swedenborg's "*hells?*" Does he know *God?* has he ever tried? has he ever examined his own heart? Swedenborg, has invented the history of a *God*,† who, is not of ability to deliver "*the work of his hands,*" from their misery!‡

Thou art, O, wicked—thou art, "where the wicked cease troubling, and there the weary be at rest. The prisoners *rest together*, they hear not the voice of the oppressor. The *small and great are there*, and the servant free from his master." Job iii. 11, 12, 13, 17, 18, 19. But, thy pernicious writings remain. "A fool," in his folly, will bring them forth for meat, that "*the mouth of fools, may feed upon foolishness.*"§ "A fool's voice is known, by multitude of words:" by *this rule*, judge ye a fool.

In *this short sentence*, "there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for *all*, to be testified, *in due time*," is wisdom. But, by what rule are we to judge, that the vast multiplicity of Swedenborg's words were from God? Who did he deliver them to? Did Jehovah ever send a messenger, to write vast volumes in a dead language? To whom was he sent as a messenger? Even his linguist cannot translate his Latin nonsense; and, in his attempt to give the sense, has written gross blasphemy.

\* A Treatise, &c.

† Eccl. vii. 29.

‡ Gen. iii. 19. Job x. chap. xiv. 7—15. xxxiv. 19. Ps. cxliii. 5. Isa. lxiv. 8. Acts xvii. 24—28.

§ Prov. xv. 2, 14.

The word angel, both in Hebrew and in Greek, is simply a messenger. Mal. iii. Behold, I will send my angel; or, as it is translated, messenger. Here, the word is translated as it should have been all through the Book; and I hope, yet will be, for men are not to be wheedled out of their reason much longer, and it is not to the credit of the translators, that they did not do it all along, as they have done here; "Behold, I will send my messenger;" and saith Jesus, that messenger was John. Mat. xi. 10. "There was a man sent from God, whose name, John." Deny this if you dare, ye "emissary spirits," to use your master Swedenborg's foolish language.

God sent John, to bear witness of his Messiah; therefore, his Messiah, is not God, from whom John was sent, ye confounders of reason, ye liars, who have turned the two witnesses into a "Jest Book" among ignorant men.

Did not "all the messengers of God," at all times, speak to the people in their own vernacular tongue?

Pride, "the beast out of the bottomless pit"\*, instigated him. He knew not God—he knew not the Son of God—he had no mission. "He denied the Son—the *same* hath not the Father," who said, "this is my son, *the beloved*, hear ye *him*." "He that heareth *you*, heareth *me*;" said Jesus to his disciples; "and he that heareth *me*, heareth *him* that *sent me*." Thus I try the spirit of your master, and have found, that it was "a lying spirit;" and which, has taught its "emissary spirits" to call God, "a lying spirit!" and your master, hated the name of Jesus to so great a degree, that, except where he could not possibly avoid it, and thereby discover that which he had undertaken to do, his writings are divested of it.†

But this is the voice of our witness, thus saith "Peter an apostle of Jesus Christ;" "and let all the house of Israel know *assuredly*, that God hath made that *same Jesus*, whom ye have crucified, both Lord and Christ."

\* Rev. xi. 7.

† The name Jesus, in Hebrew, is Joshua. How ignorant are the fools, who, in their vaunting trash, called sermons, spout forth, "Jehovah Jesus?"

Those mad men, your fathers, from whom your lies have flowed into you from age to age, have made the earth foul by the blood of one another, and of the miserable Jews! Each party of them, had their martyrs. Was "the prince of peace" among them? No! "The Son of man came not to destroy men's lives, but to save." Did he teach your wicked fathers to murder the Jews, for denying, that Jesus is not God Almighty? Is not Jesus the Christ? Had he not a mother? Did "the womb" of a woman bear God Almighty? Did "the paps" of a woman "suckle" him? Did, as one of your ballad-makers of Babylon saith, "his shoulders hold up heaven and earth, while Mary held up him?"\* Mad men! drunken with blasphemy—reeling in the darkness of confusion. (F) Acts xvii. 24—28. (F) 31.

As to Swedenborg the philosopher, he was well acquainted with all your dogmas, and was determined to undermine the Bible, supposing it was the base of all your villainy, and set his Koran in the place thereof; in which, he has included hell, according to your own dogmas, and in which, he has provided lodgings for you all.

The mission of the ministers of the New Testament, did not require a puffing history of pedigree; *truth* made its way, from the mouth of plain, honest men. But the pride of the puffing Swedenborg, about his pedigree, proves his emptiness of truth, and haughtiness of heart. And at the time that the delving slaves of his arrogant master, Charles XII. of Sweden, who wanted to be a second "Macedonia's mad man," were digging through the mountains, and opening a bed for a river, over whom the philosopher, from his great knowledge, (as in his puffings of his very great ability in all those things, he has informed us,) was appointed the overseer of the work; hence as the slaves digged, who now are free from, and upon a level with their once lofty master; as the chasms were opened, as the rocks were inspected, as the holes thereof were peeped into, as the fissures gaped, the different strata decomposed; the gas ascended; and, mixing with the stench, flowing from the unwashed

bodies of raged, dirty slaves, the “afflux;” here also, assailed the nostrils of the delicate philosopher, whose refined body, in his own conceit, was gathered from a bed of porceline.\* Hence from those things, and thousand other circumstances, with which he was well acquainted, not only from ocular demonstration, but also by books of all descriptions, ancient and modern, he drew pictures (upoa his hard mind) of “stinking hells,” and represented his miserable fellow-men in his fabled “other world” filling them day by day, thousands and tens of thousands at a time.

What! not allow the poor helpless atom “the work of thine hands,” any rest? O, *thou*, who made me; *thou*, who brought me into existence; *thou*, who knew, that which thou hast made; *thou* art not the unmerciful God, that the imagination of the heart of thy foolish creature, when drawing *thee*, by an image of *his own* properties,—has painted thee.

No man, having the love of my God *in his heart*, could have invented the pictures of Swedenborg, and committed them to paper. The hearts of his “celestial angels,” he has represented as adamant; their heads, not “a fountain of tears,” no—not one tear, but dry—harder, dryer than a turnkey’s of Newgate or Kilmanem. The angels of his heavens, he has pictured as door keepers of his hells; “stony hearted” angels; not “hearts of flesh.”

“He that dwelt in the secret place of the Most High, and abode under the shadow of the Almighty;” wept over thee,

\* Swedenborg embalmed. To wit, “at length the spirits that were about me departed, supposing me to be dead, and at the same time, an aromatic odour like that of a body embalmed diffused itself round; for in the presence of the celestial angels, that which would be otherwise a cadaverous smell, is changed into such a fragrance which is so offensive to bad spirits as to hinder their approach.”

Be it remembered, the philosopher was not dead, only speculating in a fit of his own consequence. What necessity then for the fragrance to keep off “the bad spirits?” had he become “cadaverous?” To this folly of the philosopher, the translator became the foolish apologist; to wit, “concerning certain persons of eminent piety, who are said to have died in the odour of sanctity from the fragrance that issued from their bodies after death.” Here was an “old wife’s fable,” brought up to substantiate the other.

“O Jerusalem!” He wept to the last! “he poured out his soul unto death”—he cried out in tears of love, “Father, forgive them, they know not what they do!” Is this “the image” of love? Is this “*the brightness*” of my God? Who then was Swedenborg’s “God the Lord,” who, he said, that the next night, (after the evening visit at the inn) met him, and said unto him, “I am God the Lord, write what I shall say unto thee?”

Say unto him! did he ever say, thus saith the Lord? Did he ever go to a people with a message? “He, whom God hath sent, speaketh the words of God.” The messengers of God, spoke in distinct words to the people. The witnesses spoke, and wrote in the living tongue of the nations—Swedenborg, had no witness of any kind whatever. Prancing—peeping through “stinking hells,” inspecting the state of miserable man, and writing his fables for the Latin scholar, is this a proof that God sent him? The thing itself exposes the character of the fool, whose fable is similar to the heathen one of *Orpheus*, the history of which he was well acquainted with.

“Orpheus of old, as stories tell,  
Took a fantastick trip to hell,” &c.

This fool, in his writings saith, that all the devils in his hells were once men. Now hear how he contradicts himself—to wit, “if man might be saved by immediate arbitrary mercy, then all would be saved, even the devils, nay\* in that case, there would be no such place as hell; for seeing that the Lord is all mercy, love and goodness, it would be nothing less than denying his nature, to say, that he could save all men immediately if he would, but is not willing.†

\* “In that case,” an affirmative should have followed; yea, not “nay;” but the whole of his trash is yea and nay, nay and yea; not “yea—and amen.” 2 Cor. i. 20. Rev. iii. 14.

† “Whereas it is declared in his word that the Lord willeth not the death of a sinner, but that all should be saved.” My reason for putting the remainder in a note is, that it required observation, which would have broken on the chain in hand; therefore, shall merely observe, that his snarling *sarcasm*, was at the Bible; and also, that as he has lumped it, and denied that the writings of the apostles are the Word, his allusion must have been to Eze. xviii. 31, 32. &c., which has no more to do

Observe reader, “Even the devils:” Does not his writings say, “the devils” are men? then, why contradict himself? what necessity for this strong emphasis, viz. “*even the devils?*” The truth is, a liar never has a memory sufficient, or commensurable to his lying, let it be ever so great, and he ever so crafty, he will always expose himself in one way or another. Do you ask a proof? behold a proof—to wit, “that there is no one particular devil that rules as chief in “the hells, may be gathered from hence, that *all* both in the “heavens and in the hells *are from the human race*, in which “are myriads of millions, from the creation to this time; and “that *every one is a devil* from the same quality, which “distinguished his particular enmity against all that is “divine and good *when in this world.*”\* There is no necessity for any further remark on this, the liar has confuted himself, notwithstanding the very great boast,† that the foolish translator has made of “his great memory;” and who, was so swallowed up in “the doctrine of Balaam,” that he could not see the *pride* which had urged the glaring impostor to write; and, among the multiplicity of words, consisting of monotonous trash, full of contradictions; this point blank contradiction escaped his observation; otherwise, being “mad upon his idols,” he would have escaped *it*, and would have let, “*even the devils,*” remain in Latin.‡ Swedenborg, according to his writings, was well versed in Milton’s “Paradise Lost.” See a “Treatise,” &c. page 250, and his invented Fables, to refute Milton’s, are equal to the poet’s, who, in his blasphemous Drama, is as great a liar as him-

with his abominable fables, than I have to do with his little men, who, he said, came to him out of the moon, with blue bonnets on their heads, and spoke out of their bellies; i. e. *ventriloquists*. The words “lowest hell,” which he took to draw his pictures by, is recorded Deut. xxxii. 22. This is a prophetic history of the state of the Jews, at, and since the destruction of Jerusalem. And the “lowest hell” in Swedenborg’s Koran, is a gross lie of his own invention.

He that cannot see, that the intention of Swedenborg the philosopher was, *to destroy the Bible—is blind.*

\* A Treatise, &c., page 250—422.

† Ps. lii. Rom. i. 30, 31. &c.

‡ A Treatise, &c., page 416.

self, and the priests of the Fables, according to Milton's the poet.

To substantiate his *heathen* philosophical theory, in opposition to the Bible, which evidently declares, that "the spirit in man,"\* is not his soul, (the one, is *his* life, the other *his* thoughts,) he argues thus, to wit, "whosoever rightly considers the matter, cannot but know, that it is not the body, or material part, but the soul, or spiritual part, that thinks within him." [Observe, thinks *within him*; who is the "him?" I ask.] "Now, the soul is his spirit;" [this is a lie; but at the same time, I ask, whose "spirit?" is the possessor one person, and *his spirit*, another person? The prophet tells us, that the philosopher is *a liar*. Ps. cxlv. 4.] "Immortal in all its properties," &c., "the body, as observed before, is thoughtless matter, and an adjunct or instrument to the spirit of man;" [here, "the spirit of man" again; *here*, "the lips of the fool, swalloweth up himself;" Eccl. x. 12—14.] "where it may manifest its vital powers and functions in this natural world, where all things are material, and as such void of life."† Swedenborg, who was a great natural philosopher, and who despised the doctrine of the resurrection, was *here*, evidently writing sarcasms; for he knew well, that the beasts, are not "void of life;" that they *think*; yea, reason; and that there is as much proof, for the immortality of the soul of man, as for their souls.

"But," (O ye, who are deceived by those "cunningly devised fables,") "ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not all these things, that the hands of Jehovah hath wrought *this*? In whose hand, the soul (or *life*) of every *living thing*, and the breath (the same *life*, Eccl. iii. 18—20.) of all Heb. flesh of men. Job. xiii. 7—10."

The translator of "a Treatise, &c., in his preface to the

\* Prov. xvi. 32. xxv. 28. Eccl. vii. 9. Isa. xxix. 24. Eze. xiii. 3. Dan. ii. 1. &c. The whole of which prove, that a man's spirit, is his thoughts.

† Treatise, &c. page 337.

work, was very desirous of establishing the Koran of Swedenborg, "upon her own base," the heathen mythology.\* It was from there that the Jews learned it, notwithstanding the law of God was put into their hands, which is contrary to the abomination, and the voice of God from his messengers, constantly sounded in their ears, O do not this abominable thing I hate. *Jer. xliv. 4.* After the times of the personal ministry of the prophets, they thought that they were free from idols. How were they free from idols? in not making "images of a male?" by not invoking the name of Baal? Here is the very thing itself, which first produced the image of Baal, to wit, "As those men said thus, and called upon *Alexander's ghost, for commiseration of those already slain, and those in danger of it, all the by-standers brake out into tears.*"† Alexander was one of the Asamonian family; which family of the Jews held the government, until the rise of Herod the Great, a vile *Idumean*, who, to establish himself king of the Jews, murdered *all whom he could find* of that family.

Where was it that the Jews learned *this?* was it not from the abominable Greeks? In the days of the personal ministry of the prophets, (who strove against the abomination,) Baal was invoked, then the chief tutelary god of the heathen world, and the root of Baal, was a dead man. *Ps. cvi. 28.*

The Jews, after the captivity in Babylon, wallowed in the more subtle part of worshipping the dead; and, from the Greek philosophy, they learned to call dead men, not as Moses and the prophets had taught them, viz. "dead soul, dead men, the dead," but, they learned to call "dead souls, dead men, the dead," "immortal souls;" and that they were flying all round them, as saith the dark ministers of the dead man, *Swedenborg*.

Does the law of Jehovah, teach the Jews, that the dead know any thing? are they so dead to the knowledge of God—to the knowledge of *themselves*, as not to hear Moses and the prophets.

\* *Zec. v. 5—11. Rev. xvii. 17. chap. xviii.*

† Josephus's "Antiquities of the Jews." Book xiii. chap. xvi.; translated by William Whiston, A. M.

Will they much longer, continue *in darkness*, and not open their ears, open their eyes to what they say? Rom. xi. 15. Swedenborg has lodged all the dead Jews, in his stinking lowest hell. Hells—thou arrogant philosopher! by what “*philo-sophia*” was it, that thou wert taught to make stinking hells?

Will they stand by the dogmas of the heathen, and help them to support their dogmas any longer? Will they not soon unstopp their hitherto, *heavy ears*, to Moses and the prophets?

Can they stand by, and hear the ministers of darkness say, “the name of Abraham,” their father, “is not known in the heavens?” Will not even *this*, “provoke them to jealousy,” and set them at strife, that they may know *that*, which “the heavens” spoken of in “the scriptures of the prophets” mean? Verily, the name Abraham, is written in heaven—“until the heavens are *no more*.”

Can they, now, when the door of liberty is opened to them, rest in *supineness*—not come forth, humbly acknowledging the goodness of God, in their punishment, “even to the lowest hell,” and search out, what “this abominable thing, that he hateth” *is*?

The man who has translated some of the writings of Swedenborg, in a preface to his work, had the modesty to give a reason why the dogmas of his master should be received. It is as follows—to wit, “It is well known,” [by the school priests, &c.] “that the heathen believed themselves to be under the care of their gods,\* through the

\* Say, ye learned ministers of darkness, ye “seducing spirits,” striving to seduce the ignorant, who know not the history of the old heathen world, what is it that the wickedness of their inventions did not produce for their distracted, *ignorant*, fellow-men? What produced *Moloch*? from what *root* did the temples of Venus, the groves and gardens of Priapus, the mad Salii of Mars, the drunken orgies of Bacchus spring? these were the fruits of the inventions of the old heathen world.

From what tree, was this taken? “O holy Mary, mother of God, pray for us—O divine lady of the sea, we humbly beseech thee to intercede to God thy son for us—O divine queen of heaven, we do not presume to come unto God, but through thy divine mediation—O holy lady, thou who sittest next to him on his throne, he will look on thee for us.” O ye boly angels that surround us, keep us from the devils who are scamper-

ministry of "Genii,\* or tutelary spirits, and held the **existence**, both of good demons† and of evil, or caco-demons,‡ for dark as their dispensation was, they had shadows of truth among them sufficient to keep alive their belief of the soul's immortality." Hence he was obliged to confess, that this dogma was the root of the heathen devils.

ing into our insides! Did not the root of this tree, *this* "mystery of iniquity," grow in the old heathen world? yes, and if the trash could possibly be once more spewed into the ignorant minds of the multitude, in one century, the *fruit* would be the same; and Swedenborg being the chief demon, in their minds would become the first tutelary god.

\* "Through the ministry of Genii," the cloven foot will show itself. Read the account Swedenborg has given of the "Genii," when he had the honour of being permitted to prance through the stinkiest of the hells. Thus every fool, who undertakes to expound and defend the writings of that dead man, will be made an instrument of exposing his folly. And he who wrote, "Abraham's name is not known in the heavens;" Abraham's name will spread far and wide, *into all languages*, but his name shall rot.

† "Good demons," i. e. good devils.

‡ "Caco-demons," i. e. bad devils. Thus heathenism, in all the living languages upon the face of the earth, will henceforth bear its own mark, that heathenism is devilism. Why did not that minister of Swedenborg translate the word in his preface? why? do you suppose the man was so blind as not to see the effect it must have had against the dogmas of Swedenborg?

It is worth observation, that in all living languages, the word demon, when translated into them, bears "the mark of the beast," its origin. It is disgusting, it is horrid in them all; to put "good" before it, is turning good into evil.

Turn the points which way you will, I defy you to plant it in the Hebrew tongue, and that which comes highest to it is *Beliel*, i. e. a liar. Put "good" before *Beliel*, how does it sound? "O generation of vipers, how can ye, being evil, speak good things? a good man, out of the good treasure of his heart, bringeth forth good things, and an evil man, bringeth forth evil things; for out of the abundance of the heart the mouth speaketh."

As to your "good devils," they sprung from the vile Greek philosophers in their dark inventions. They were the good devils, and the poor ignorant multitude, whom they had filled with devils, the caco devils.

Take off the d, it is evil; the e, and it becomes vil; the v, its dred is il. Prov. viii. 12. 13.

Priests, turn it round, which way you will,  
'Tis devil, evil, vile, and ill!

By all means let this word demon be translated; and in the love of truth, I trust we shall soon have the word angel also translated into plain English.

Comfort ye, comfort ye, the church of old heathenism, built upon dead Swedenborg, and the old “doctrines of devils.”

“Infants, as soon as raised from death, which is immediately after their decease;” (what “decease;”) has he not denied that “man dieth?” but what else can be expected from the dogmas of the man, who bent the whole force of his powers against “Jesus and the resurrection?” a man to say, “death in the word, signifieth resurrection,” shows plainly what his intentions were. “O death, I will be thy plague;” “death signifieth resurrection,” does it? O resurrection, I will be thy plague! But again, “the last enemy that shall be destroyed is death.” *Ergo*, the last enemy that shall be destroyed is resurrection!! “He will swallow up death in victory;” He will swallow up resurrection in victory!!!

“O Confusion the Great, the mother of harlots, and abominations of the earth;” this *new* harlot, thy daughter, is painted too gross to deceive many. “All who die infants, “are equally such in the other world, being only as the “young plants that are to grow up to angels, for infants are “not angels as yet, but only in the way of becoming such, “seeing that every one appears, upon his entrance into the “other world, in the same state in which he departed this, “whether infant, child, youth, adult, or aged.” Hark! ye foolish men, who are following the follies of Swedenborg: How looketh “the untimely birth” in your school of infants, and to which of your “female angels”\* are they turned over for instruction? (C) Job x. 18, 19.

The money that you waste in building meeting houses, and hiring priests, who exalt themselves over your reason in the name of that dead *fool*, might be put to profitable uses, by clothing the naked little children, (who are following every kind of vice from their vagabond parents;) in learn-

\* “Enter Sybella laying in child-bed, with her child laying by her.”

“HAYWOOD’S GOLDEN AGE, 1611.”

As sixteen hundred and eleven,  
In Haywood’s golden age,  
So Swedborg’s “New Jerus’lem Church,”  
Will grace the future page.

ing them to read, to write, &c.; that they may become useful members of society; to *this end*, cause them to read in their schools, the laws of our land, that they may know their privileges; the nature of those laws, that they may watch their rulers, and *thereby*, defend and maintain to the latest age, the *religious*, and civil liberty of *America*; hide from their minds the idea of *pauper*, they have feelings as *thy own*—strive to plant in their young minds, that they are free citizens, and “*mortal man*,” as *thou art*; show them, by *this example*, that religion is not in words, but in *deeds*; keep back from them, that horrid principle, that the God who made them, is *unmerciful*; and, if *this* could possibly be introduced, viz. to take away the wages of all the hireling priests, (of which there is a vast waste,) and turn them into *this channel*; *America indeed*, would set an example to the nations, and none would dare approach her shores to *injure* her, but they would *honour*, and it may be, strive to imitate her *virtues*.

Heads of families! is the *bible* in your houses? Why then go to mortals as *yourselves*, to teach you the sense thereof? are not thy faculties stupified by their arrogant dogmas? *Examine* their invented creeds—*Calvin*, damns *Arminius*; for *this*, *Swedenborg* damns *Calvin*, and the *Pope* pronounces—damnation to them all. Do they agree in any point but one? viz. they have drawn the picture of the God who made you, as black as their devil, invented from their own evil hearts. They teach you to fear their devil—to hate the God who made you.

“ Wherefore do ye spend your money, *for not bread*; and your labour, *satisfieth not*? ”

Are their hungry maws ever full? are they not continually calling, as the “ two daughters of the horse-leech, Give, Give? ” Prov xxx. 15.

Do they not split you (*as usual*) into parties, and fill you with malice and hatred, even to produce murder, if it was not for the laws of the land?

We will suppose for a moment, that “ the powers that be,” are upon the side of the majority, as in the days of the

first creed makers, (whose creeds passing downwards, are now *your creeds*;) what would be the *result*?

What? do I hear you say, "I thank God we are not like those cruel men."

Hark ye! Learn to thank God, (who, in his *inscrutable ways*, "giveth not account of any of *his matters*,") he has not put power into thy hands, but, by that power, which he put into their hand, he has manifested the sons of men, that they might see that they themselves are beasts. Eccl. iii. 18.

Pride, stirred by jealousy of power, will produce a murderer, when power is on that side. Gen. iv. 8.

John Rogers, in the reign of Mary, commonly called "Bloody Mary," (whereas it should be, *ignorant* Mary, who placed the power, which God had given her, in the hands of bloody, ignorant, cruel priests) was roasted in the fire. *His party*, was *then* the minority. But, when it was the *majority*, "a person, earnestly entreated him, to use his interest with the archbishop, to save Joan Boucher, who, for heresy, had been condemned to the flames. To that earnest intreaty, Rogers answered, that burning alive was no cruel death, but easy enough." Here, the man, having power on his side, (i. e. the *majority*,) his tender mercies were tried; and afterwards, his party becoming the minority, *in justice*, John had to take his turn, and to feel, whether "burning was no cruel death, but easy enough." They are both called "martyrs" in the book, written by Fox.

If there had been no written creeds; no priests, who have always fought hard to keep up the spirit of these creeds; if the people had not chosen those arrogant men to rule over them; and the spirit of *this* creed, had always sounded in their mind, "The Son of man is not come to destroy men's lives, but to save;" would they have murdered one another? would they have massacred Jews, in whose power, *it was not*, to give their assent to their creeds?

Some might say, why has all this happened? what reason can you give for all that is past? I answer, I have produced a reason; viz. "that God might manifest them, and that they might see that they themselves are beasts."

"What! dost thou say, that *I* am a beast?"

If I have spoken the truth, what *reason* hast thou for “trampling it under thy feet, and turning again, rend me?” Canst thou not see, if thou hadst power, the *effect* of that power? The men, who have hitherto said otherwise, were not your friends.

No temples of ancient filth; no dead men invoked; no heretics roasted in the fire; no Jews massacred, if man had continued to *know himself*.

Swedenborg has presented an image of your folly, and represented to you a god, that *cannot deliver*.

The writings of that “dead man,” among the gullyholes and absurd rumblings thereof, represents a god, that is weaker than his creature man; to wit, “Now as far as man is the cause of his own evil, so far he is his own leader to hell, and so far is the Lord from being chargeable with his destruction, *that he does all that divine goodness can do to deliver him from it*, as far as consists with his choice and free will.” “The weakness of God,” said Paul, “is stronger than man.” when wrestling against the foolish Greek philosophy; and this foolish philosopher, saith, that “*all that divine goodness can do*,” is opposed, and overcome by “free will!” What spirit sent him to write this? The spirit that moved Cain.

What freedom of will has Swedenborg allowed in man? Even his “celestial angels,” he has represented in his “other world,” as being nothing *in themselves*, but “evil.” Has he not painted for the imagination of fools to feed upon, a multitude of local places, called “hells,” filled with millions upon millions of “infernal spirits,” called “immortal souls,” that there is a continual “influx,” from his heavens, into his hells, and a constant flowing of those “infernal spirits,” and assaulting *evil* man? If man is *evil*, is his will *good*? If his will is *evil*, upon what principle can *evil* combat and overcome *evil*? Upon what principle can *evil* man guard himself from those “infernal spirits?” His dogmas say, that God has done all that he could, and the will of *evil* man, has subverted the will of the God who made him!

These are the cursed old dogmas of the heathen philosophy; they are not new, that we know; and Swedenborg collected them from the heathen to undermine the Bible.

The resurrection, which the Bible plainly sheweth, he hated. Why? because his philosophical *subtilty* could not admit the subject. It is impossible said he. Vain man—foolish philosopher.

As the clergy of their “tutelar angel,” would fain raise their authority in these United States, upon his dogmas; we will suppose, out of eighteen million of our inhabitants, twelve millions rantized into Swedenborgism; this band, headed by a lawn sleeved hierarchy; the president, the devotee of the blood-hounds; the upper and lower house at their feet; where would be the liberty, or what security for the lives of the remainder? Our supposition is not a hyperbole; ancient history will demonstrate the fact.

“In order to form the true notions what man essentially is by his nature, the only sure way of proceeding is the same that we should adopt in studying the nature of any other animal. Consult his history for a long series of ages: See what his leading character has ever been, and conclude with confidence that such it will ever be. If the operations of his faculties and properties have at all times tended to certain effects, there is the same reason to suppose that they ever will continue to do so, as that any other of what we call the laws of nature, will remain inviolate.\*”

You will never more be suffered to set up the old hierarchy, call it by the name of “the New Jerusalem Church,” or any other name; its foundations are the same, i. e. “the doctrines of devils:” try, but you cannot prop her up. Babylon the Great, the mother of harlots, and abominations of the earth, must fall at her appointed time; “for, strong is the Lord God that judgeth her.”

Charles V., who could not make two time pieces move alike, found himself a fool. Did he become wise by the discovery of his ignorance? did it teach him the knowledge of that which he now *is?* Ps. ciii. 14. No; after all his murders, his priests canonized him; which if he had discovered, his priests would not have added him to their apotheosis; for priests never make saints of the dead except they can turn a penny by the trade.

\* Aikin’s Letters, on the Inquiry of Conditions.

Man, if he *knew himself*, would not put his hand to the life of man. A universal knowledge of *that*; and that they are “all made of one blood;” and that which alone is the hope of man, would soon put a stop to the torrent of the one blood, of which “all nations of men were made, to dwell on all the face of the earth.”

Dost thou know thyself? or, does thy “haughty heart” disdain a knowledge of thyself? Who art thou? what art thou; canst thou tell? Thou, who sayest, “I am as immortal as God himself”—dost thou know thyself? Thou, who saidst, “my immortal soul is a part of God himself, which he struck off from his own substance, and it became a fire spirit;”\* thou arrogant fool! let thy fellows behold, that which thou art. Gen. iii. 19. Let the man born deaf and dumb, who, as if it were, through the wonderful ways of God, hath a way opened for him to speak, to declare unto thee thy folly.† Why should not he have been as full of this dogma as thyself? Dost thou not say, that it is an *innate* demonstration? but he is a witness against you; and has proved that all nations have imbibed it by the traditions of iniquity, and that God planted it not in man.

Jesus, the Messiah, knew himself. It is by the resurrection of the Christ, who was *crucified*; who is “the faithful witness,”‡ the first born of every creature,§ that I have my hope, which saveth me from all thy folly, being taught to know myself, by his resurrection.

O save the son of thy handmaid: give strength to thy servant to hold *thee fast*, let me not sink under the fear of “the king of terrors!”||

O Jehovah, truly I *am thy servant*; I *am thy servant*, the son of thine handmaid. Thou hast loosed my bonds. Ps. cxvi. 16. Acts ii. 24.

I believed all thy promises. I know my God—thine hands did fashion me; and I believed, that the hands which

\* Jacob Behmen.

† See the account in writing, by the man deaf and dumb.

‡ Isa. lv. 4. Rev. i. 5.

§ Col. i. 15. Rev. i. 5. Ps. ii. 7. Acts xiii. 33.

|| Ps. cxvi. &c. &c.

had fashioned me, could bring me back again from the dead. Mat. xx. 18, 19. Heb. xiii. 20.

I, (viz. Jesus the Messiah,) believed, therefore have I spoken. Ps. cxvi. 10. "We also believe," is the voice of the second, corroborating witness, "and therefore speak." 2 Cor. iv. 13.

Swedenborg, for the instruction of his ministers, has informed them, "that the prophets had emissary spirits attending them." This was a sly squib to catch "bats;" but, "surely, in vain the net is spread in the eyes of every thing that hath a wing" *in the noon day*. Prov. 1. 17.

*"Familiar Spirits."*

Swedenborg, among all his great learning had a smattering of Hebrew, and the only words in that language that he could have construed into his Latin lingo, in which he was a great proficient, are the words translated familiar spirits.

We will now expose *his internal sense*, of "the internal sense of the word."

Did he not know, that in the Hebrew tongue, the words, translated familiar spirits, 1 Sam. xxviii. 7, 9., are belly speakers? Yes, the sly fox, and he also well knew, that many poor old women had been put to death for witches, who knew no more of the old art of belly speaking, than the little ventriloquists from the moon, which he invented for the imaginations of his disciples to contemplate on, with blue bonnets on their unwise heads.

"The prophets had emissary spirits attending them," had they? "Familiar spirits! belly speakers!" ventriloquists! Thou liar. 1 Sam. xix. 21. The spirit of God was upon the messengers, (angels) of Saul, and they prophesied. Where not these angels, men.

This was a very sly part in the philosopher's attempt against the characters of the prophets.

"Could it be possible, that Swedenborg, the moral philosopher, spent so much time in writing his huge Latin volumes to immortalize his name?"

Art thou ignorant of the many kind of immolations that have been offered up to pride? What think ye of another

moral philosopher, who, to immortalize his name, sacrificed the whole of himself, soul, body and spirit, all at one jump, by casting himself into the jaws of a burning mountain, to make his disciples believe that he was in such high honour among the gods, or devils of his country, that they had carried him off? But, the vain man, forgetting his slippers, they were found at the edge of the crater, and the cheat was discovered.

Did you ever hear of the champion, who set the temple of "the great goddess Diana" on fire, and jumped into the flames thereof to immortalize his name?

Behold that fool, infuriated by filth, casting himself under the wheel of the throne of his ugly idol; do you think that the sacrifice is not an offering to pride.

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## PART II.

\* THE Jews.† The Gentiles. The rebuke, *by* the Gentiles; and the cruelty, *of* the Gentiles, has been heavy upon the Jews. Cruel indeed have they been used by the Gentiles, in those countries called Christendom. Scoffings, tauntings, rackings, burnings! yet, they could never force them to a total revolt; and they have always protested against the trinity of the Gentiles; and acknowledged, their Messiah, is not to be the God of their fathers, but *a man* of their *own* nation. Yet do the foolish Gentile priests, look for the Jews to come and join themselves to the mad scheme that they have been kept as a brazen wall against. In all their cities the Jews have been massacred; and they have been hunted, and chased from country to country, and, the many times that they have "made unto themselves friends, of the mammon of unrighteousness," and thereby, found resting places for the weary sole of their foot, their own records, kept among themselves, since the destruction of Jerusalem, and expulsion from that land—will show. Luke xvi. 9. Among the dark places of the earth, that were full of the habitations of cruelty, (and what, *instigated by pride*, can equal, bloody

priest-craft?) O, how have they been chased! Deut. xxviii. 61—67. Ps. lxxiv. 20.

And, lastly, that Rhadamanthus ass, seeing them stand in the way of his projects, also undertook to give them a philippick.

“It is customary,” saith “the heavenly doctrines” in the Koran of “the honourable and learned Emanuel Swedenborg, of the Senatorial nobles” (*hem!*) “in the kingdom of Sweden” (*hum!!*) “for such of the Gentiles as were wont “to worship any supposed god under the form of an image “or statue, to be introduced, on their entrance into the “other world, to some spirits who were to represent such “gods or idols, and that, in order to expose and cure them “of such vain and foolish phantasies.”\*

#### *A Masked Ball.*

Scene rises—Enter nasty Priapus, his filthy, naked mother Venus, and his drunken father Bacchus, sprawling—spewing at her delicate feet. These were the idols of the temples of Greece. Not “phantasies,” but wicked spirits, even the thoughts of the corrupt heart had produced their root. And, not Swedenborg’s masqueraders, in “the other world,” but, “a living man” told them, that “an idol is nothing in the world;” and, without representing their idols, Paul, was an instrument, which dug into the pit, and overthrew Venus, Bacchus, and Priapus.

#### *“Penseroso.”*

Modern scene, by which we may judge the ancient drama—Enter Moloch, “the horrid king,” mounted on his lofty car, drawn by a hundred thousand Hindoos. How majestic the employment of “the spirits in the other world,” on the daily entrance of the *Hindoos*, and how very much like the gospel, this masquerade is—judge ye.

Now for the philippick, and a most heavy one it is; so very heavy, that the Jews will feel its great burden as much as the bull did when the fly sat down upon his horns—“I

\* Treatise, &c., page 256.

did not know when you came there; and I shall be equally unconcerned when you depart." To wit;

"And they who have been given to worship men, are introduced to those very men, or some appointed to represent them."

"*Appointed to represent them.*" So—so. He has asserted, that "Abraham's name is not known in heaven." He suffered *Sarah*, the mistress of the tent, to cast out the heroine of his grand drama; written, perhaps, in his hired room at the inn: there he may have been dubbed her knight-errant; for there, he was dubbed; according to his own account; at which time, after the reptiles vanished, he should have made it a "new inn;"

"An academy of honour, and those parts  
"We see departed."

David also—he did not like David; and he put David beyond the reach of mercy; for he knew, from the Podes, to the Antipodes; yea, and the anterior Podes, and interior Podes, and exterior Podes; and now, he and David will not dispute. Here they are! Gen. iii. 19. Job. xiv. 7—15. Ps. cxlvii. 4. Eccl. ix. 10. Here is David; here, the roasted Servetus; here, his murderer, Calvin; and *here*, Calvin and Swedenborg "rest together."

I say, he did not like David, and he provided lodgings for him in the house of Calvin. Jacob, he knew about thee; and attempted to rob thee of the name Jacob. Thy own name, given thee by thy mother. And thou did also wrestle all night with a man; yea, and would have held him fast too, except he had touched the hollow of thy thigh; and he called thee Israel.\*

But Moses? Can you not see that Moses was a necessary "*emissary spirit*," in the grand plot for the Koran? And moreover, how could he have pulled off his hat in one of the streets of London to the man Moses, if he had not allowed him to walk at large? Therefore, Moses, in person; and Abraham, Jacob and David, by their representatives.

We come now to "the text," as they say—"And they

\* Gen. xxxii. 24. It was "*a man*." Chap. v. 24. Jud. 14.

“ who have been given to worship men, are introduced to “ those very men, or some appointed to represent them; as “ many of the Jews are to Abraham, Jacob, Moses, or “ David; and when they find that they have no divine power “ to help them, they are put to confusion, and remanded to “ their own proper stations.” Here, as usual, the Jews dare not speak. Why not? Did they ever, in all their distresses, manifest any proof for this charge, viz. that there is divine power in Abraham, in Jacob, in Moses, or in David to help them? No. Neither in the midst of all the idolatries of their fathers, can it be proved, that they called on their name for help, or raised up an image to those men. But the secret is this; Swedenborg knew, that the Jews would never believe his vagaries; that they are no “ star-gazers;” and that they stood in the gap, between the Bible, and *his ribaldry*.

Thomas Paine, in his “Age of Reason,” saith, “ were a man impressed as fully and as strongly as he ought to be, with the belief of a God, his moral life would be regulated by the force of this belief; he would not do the thing that could not be concealed from either. To give this belief the full opportunity of force, it is necessary that it acts alone. This is deism.”

True. But at the same time, this was thiefism; for there is not a sentence of it that was not stolen from the *Bible*, disguise it any way they can—(CP) Ps. iv. 4. xxxiii. 8. cxix. 161—168.\* &c. &c. Paine, who was also, as well as priests, well acquainted with the ignorance of his fellow mortals, said, “ I keep no *Bible*”—“ keep no *Bible*!” who, after reading his “Age of Reason,” will believe him? Yes, he kept a *Bible*; and, according to his own confession, had been for years preparing materials for his “Age of Reason.” But what did he do? did he “cut down with his axe the *Bible prophets*? ” No: but his broad axe has helped to cut down the priests; this was the *substance* that vexed them; yea, and a blow he gave to the craft, that it never can recover from. Paine—yes, Paine, was an instrument, *in the hand of God*.

Why do not the doctors of the divinity of three Gods, at-

\* He, who supposes David wrote *this*, speaking of *himself*, is blind. There was never but one man, to whom it can apply.

tack the dogmas of Swedenborg? (His dogmas are more against the Bible than "the Age of Reason," because they are in the deceitful part of the serpent; but Paine, to immortalize his name, was an open enemy.) What? fight against our own craft? what is it to us, those dogmas lend a hand to keep us up. True; and your dogmas, and his dogmas are from *one root*. The Bible knoweth not either of you; and, of the *trine*, Paine is the most consistent.

Paine's language of Jesus the Messiah, is not filled with the abuse that your language of him is. You say, that he was the greatest impostor that ever was upon the earth.\* Paine says, you lie; that he was the only righteous man, recorded in the Bible.

Paine, was angry at Moses. Ps. lxxvi. 10. Exo. ix. 16. The political writings of Paine, gave the greatest blow to the power of your craft; and lest the Bible should fall, his "Age of Reason," alarmed the priests, (who had long made it their hobby-horse of power) and was a great means of setting on foot, "the Bible Society."

Paine has abused Moses, yea, every one in the Book, except Jesus Christ *only*.

But, did Jesus Christ teach the knowledge of any other God, than the God of Moses? Mat. xxii. 36—40. Mark xii. 28—33. John viii. 54. xx. 17. And, did not Paine steal his "deism" from the Bible? He did, and he only lashed his brother thieves, the priests, who do worse than he has done, for after they steal, they corrupt the stolen goods—yea—they are a company of thieves.

Jesus, having chosen the good, and refused the evil, (Isa. vii. 15. Prov. xxiv. 13. Ps. cxix. 103—112.)† said, "get thee hence satan, for it is *written*, (Deut. vi. 13. x. 20.) thou shalt worship Jehovah, thy God, and him only shalt thou serve." (See John xv. 9—17.) He *then* "saw satan—as lightning, fall from heaven."‡

\* See Brown's Bible Dictionary, under the name Jesus Christ.

† Mat. xxvi. 38, 39, 42, 44.

‡ Take notice, Swedenborg, who also kept a Bible for his purposes as well as Paine, was cunniger than he was; knowing, that according to Moses and the prophets, the priests' devil is a fable. Hence, when he

Thus was Jesus taught, and thereby made "the very Christ," of whom it was written in the volume of the Book.\* "Because thou hast made Jehovah, my refuge,"† said "the prophet," the most high, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling; for he shall give his messengers charge over thee, to keep thee in all thy ways,‡ they shall bear thee up in hands,§ lest thou dash thy foot against a stone:|| thou shalt tread upon the lion and the adder, the young lion and dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me, and I will answer him; I (*will be*) with him in trouble,¶ I will deliver him and honour him;\*\* with long life†† will I satisfy him, and show him my salvation."†† Ps. xci. This is the *substance* of "the miracle," as T. P. in his "Age of Reason," has called the temptation of Jesus. "Neither," said Paine, "is it easy to account for what purpose it could be fabricated," &c.

It was the trial of the *mind* of Jesus, the lawful heir of the house of David,§§ previous to his going forth in his ministry; who, abhorring the honour that cometh of men, and knowing that he was *that heir*, yet he did refuse it, preferring every opposition, for the honour of his God, and sealed, by his own blood, even "the blood of the everlasting covenant," wherewith he was sanctified.||| Thereby, doing away the beggarly elements of "the earthly house of tabernacle;" and brought in, and established the covenant of everlasting righteousness.

When his disciples asked him, saying, "Lord teach us how to pray, as John also taught his disciples," the words undertook to lampoon Jesus the Messiah, it was, though not conscious of it, the priests only that he has lampooned.

\* Job xli. 8. Rev. iii. 21. Mat. xi. 29, 30.

† Jehovah, the refuge of "Enoch the prophet." Gen. v. 24.

‡ Trinity doctors—Swedenborgian doctors; see how the scriptures prove you are liars.

§ Ps. xxxiv. 6, 7. || Job xli. 30. ¶ John viii. 29. xvi. 32.

\*\* John v. 23. viii. 54, 55. (Mat. iv. 4. 1 Sam. viii. John vi. 14, 15.

†† Acts xxvi. 23. Rev. i. 18. Job xiv. 12. 1 Cor. xv. 12—24.

†† John xii. 32. §§ Ez. xxxiv. 23, 24., &c. |||| Heb. x. 29.

taught them, were diametrically opposite to their desires at that time; viz. "lead us not into temptation;" synonymous to, "give me neither poverty nor riches;" he taught them by the dictates of his own heart; and they afterwards learned wisdom by the words which he had taught them. James i. 12. At the time he taught them, they were looking for the same kind of kingdom that the others were looking for; but James, who had learned wisdom, saw the swift destruction that was coming, when he thus wrote "to the twelve tribes, scattered abroad."

Jesus, travelled through the nature of man, from the extremity of hunger, to the most lofty allurements. He refused the *trying point*: he did not cast himself down in his mind, when in difficulty, being tempted to believe that he was not the Son of God, according to the voice which he had heard, previous to that severity of temptation, (Mat. iii. 17. iv. 1—3.) by which he was perfected to stand, having passed the first Psalm—the first ordeal. 1 Pet. iv. 12, 13. Rev. xiv. 1—5.

Jesus, refused the desires of haughty man, in the last trial. Mat. iv. 8. That temptation was overcome, in the heart that was filled with desire of "that which is in her right-hand;" and he saw, that "that which is in her left hand," being added to Solomon, although it had made him great in the eyes of men, yet he made himself thereby, an abomination in the sight of God. Prov. iii. 15—17. Luke xvi. 13, 15. And although he saw a people ready to receive him, and conquer all the kingdoms of the world, for the Jews were then a vast multitude, and great warriors; all they wanted was a steady leader; and surely, common sense to a man that has it, might inform him, that the heir of the house of David, of which, he surely knew, and conversant in the state of the nation, until he was thirty years old, must have known the full state of their mind, in those things, and this is a statement of the reason "of his concealment," which Paine was cunning enough to take notice of; yet did he overcome the temptation presented to his mind, and preferred the worship of his God, to the worship of pride, magnificently making him a king, after the manner of foolish mens' ideas of domination. And now, even to this

day, his character, for the unparalleled perseverance in the way of righteousness, *Paine himself*, after observing, "Jesus Christ was born in a stable;" Paine, the hater of kings, because he was not a king, and was never tried by *the offer* of being a king; Paine, who feign would have been thought the prince of philanthropists, and this I judge by his gross egotism; after the stable slur, (very unbecoming the pen of a philanthropist, and also, *a republican*,) he was obliged to confess, "the first and last of these men (viz. Moses and Mahomet,) were founders of different systems of religion. But Jesus Christ founded no new system. He called men to the practice of moral virtues, and the belief of *one God*. The great trait in his character is philanthropy." From whence did he get this account of Jesus Christ? for he also saith, and to immortalize his ignorance let it be proclaimed, "the *New Testament*! that is the *new Will*, as if there could be two wills of the Creator." Stop sir, and eat your words;\* has he not said, "but Jesus Christ founded no new system—he called men to the practice of virtue, and the belief of *one God*?" From whence did he get the history of Jesus Christ? He saith, "the history of Jesus Christ, is contained in Matthew, Mark, Luke, and John;" is it so? then it was from Matthew, Mark, Luke, and John, that he learned the character of Jesus Christ; to wit, that "he founded no new system, that he called men to the practice of moral virtue and the belief of *one God*." And pray, was not this a new system, when he did *this*, although an old system, renewed at the time he did *this*? Where is it, gentlemen, that you have learned to talk as you do? If there had been no "New Testament," until this day, what must have been *your state* at this day? Do you ever take a view of the old world, when the New Testament was founded? you judge the New Testament by the priests; are you wise in your judgment? would you not take it as an unjust law, that would force you into court, and make you responsible for a thief, a murderer, and an idolater? Now hear Thomas Paine contradict himself; but at the same time remember, it cannot possibly be

\* Eccl. x. 12.

“the *New Testament*” that he wrote this of; what then? the creeds of the priests. To wit, “as to the Christian system of faith, it appears to me as a species of atheism; a sort of a religious denial of God.” Compare his two accounts; which of the *twain* is the truth?

Paine, when he undertook writing against the New Testament writers, was surely off his guard according to his following statement: viz. “Jesus Christ wrote no account of himself,” &c. “Not a line of what is called the New Testament is of his writing. The history of him is altogether the work of other people;\* and as to the account given of his resurrection,” &c. Ah! this said “*resurrection*.” But, as he also has made an attempt at the sublime, by telling us of butterflies, and no butterflies, until they fly, &c.; likewise, all about the sun, moon, stars, &c. Who made them? he says, “God.” *Then*, if God did *make* them, “why should it be thought a thing incredible with you that God should raise the dead?” *Acts v. 30. xxvi. 8.*

Paine, stole from his “two witnesses,” the words, “one God—God, Almighty, the Creator,” &c.; and ridiculed the resurrection of Jesus Christ!—Had Paine stuck to the school of Spinoza, Eben-ezra, Mirabaud, &c. and not have stolen the words of “the Bible prophets,” he would have been more consistent. But, when he undertook his part of the scheme against the Bible, and then, stole language *from it*, to answer *his purpose*; then, ridicule the possibility of “the Lord God of the holy prophets,” *raising the dead*, and from whom he had learned to write those words, was blind policy in that Grub-street philosopher.

Did not Calvin roast Servetus in the fire? yea, “burnt his bones into lime,” for proving, *from the Bible*, which had *taught him*, that there is but one God, and that the one God is, “the God of our Lord Jesus, his anointed Saviour,” to deliver men from the powers of darkness, that they were—and are, plunged into.

Who then are they, who helped Paine to write against the Bible? priests, in “the spirit of antichrist.” But, to re-

turn to my first proposition, showing the contradictions of Paine. To wit; "Jesus Christ did not write any thing of himself." *True.* Now observe; "nothing here said, can apply, even with the most distant disrespect, to the *real* character of Jesus Christ. He was a virtuous, and an amiable man. The morality that he preached and practised were of the most benevolent kind; and though similar systems of morality had been preached by Confucius,\* and by some of the Greek philosophers many years before,† by the Quakers since,‡ and by many good men in all ages, it has not been exceeded by any." Did any ever *equal it?* if he could have done it, he would have given an example. It is not for men that I am contending, either the righteous, or the unrighteous; but, the character of my God to men, exemplified in his image, the only one that did abide in righteousness, "the first, and the last;" whose recorded language is, "Jehovah! what is man that thou art mindful of him? or the Son of man, that thou visitest him?" *This is the man, who has taught me how to worship his God, and my God.*

Paine saith, "I recollect not a single passage in all the writings ascribed to the men called apostles, that convey any idea of what God is." No! *Acts iv. 24. xvii. 23—29. &c. &c.* Is this "a species of atheism?" is this "a sort of religious denial of God?" Again; "had it been the object or the intention of Jesus Christ to establish a new religion,§

\* Confucius took it from the law of God, by Moses; therefore, by a revelation of the character of Jehovah.

† To the Greek philosophers we are indebted for "the doctrines of demons" or "devils;" witness the sacrifice of two of them, whose names are most noted by the modern philosophers; viz. Plato and Socrates; the one performed the charge of the other at his death, viz. that he should offer a cock for him, to a dead man, whom they had exalted to the rank of a superior demon, or devil, in the canon of their saints.

‡ Who took it from the writings from whence Paine took his panegyric, and then abused the book; yet, in one sense he was honest, not using the cant phrase, "written word"—query, from which of the sects did Swedenborg borrow this cant phrase?

§ Who taught him to suppose that he came to establish a new religion? No; but he sealed by his blood the first religion. *Gen. iii. 15.*

He saith, "Age of Reason," part II. page 27.

"The eating an apple, the kick and the bite,"  
*Here, Antichrist's "apple," to T. P. was night.*

he would undoubtedly have written the system himself, or procured it to be written in his life time. But there is no publication extant authenticated with his name."

Where did that blind man learn to panegyrize the character of "Jesus Christ the righteous," who "wrote nothing of himself?" from "the New Testament writers," who, he has laid it down as a rule to go by, were the greatest liars and deceivers yet known among men! and if Paine, (who has in his writings, panegyrized his own tender mercies,)\* could have traced the least shadow, that ever he had written any thing of himself,† his book would have rung with it. No sirs! a modest man, will not write his own praises. Jesus left *this* to his companions and beholders. Could "hypocrites and deceivers" have written the character of Jesus Christ, as it is written? A character, that will yet be, the illuminator of the world of darkened men.

That boasting apostle of "the Rights of Man"—"liberty and equality;" has observed, "it is somewhat curious, that the three persons whose names are most universally recorded, were of very obscure parentage. Moses was a foundling, Jesus Christ was born in a stable, and Mahomet was a mule driver." And what was Paine? "a stay-maker for women," whose *pride*, led him to expect, that *he would* overthrow the Bible! Unfeeling beast! how come Moses to be "a foundling?" Why was the family of David so low, that his son was "born in a stable?" Didst thou not read, that the king of Israel was also taken from the sheep-fold. 1 Sam. xvi. 11. But, where art thou? what! silent? yea—beggars and kings, mule driver and stay-maker, returned to the dust?

The heir of the house of David, was born in *subjected* obscurity; but, he is exalted, who raised up the tabernacle of David,† even the law of his God, that had fallen down among the wicked; *in this he shines*. "But how was Jesus

\* See his self praises, mixed through the pages of his writings. He has described himself as a merciful man. But could a merciful man have been the companion of *Marat* and *Robespierre*?

† See page 70.

‡ Ps. cxix. 126. Mat. xv. 3—6. 1 Sam. xxii. 3, 4. Exo. xx. 12.  Acts xv. 16, 17. Amos ix. 12. Eph. i. 1—4.

Christ to make any thing known to all nations? He could speak but one language, which was Hebrew."

Here, Paine has exposed his ignorance to a great degree; for it may be easily proved, that the Jews, *at that time*, did not use the Hebrew tongue as the vernacular language of the country; and the Greeks and Romans could understand him, and the apostles as plain as his own people could; not but that he also spake the pure ancient tongue of his fathers.\* And moreover, it is evident, by *his own confession*, that he had spoken to Paine, who could not read either Hebrew or Greek; therefore it was in plain English; to wit, "there is but one God;" also, how could he have delineated the character of "the man Christ Jesus," if it had been in Hebrew? here, put both together, then say, will it not hold good as a universal language, in *all* languages? Let us for a moment think, this universal language adopted by the Hindoos; how long then will the worship of *Moloch* continue?

O! when *this* cometh to pass, how then must the united voice of that people, cry out shame to the nation, *from whence* "the Book" is promulgated to them? who, instead of weeping over their blind fathers, exacted *a tax*, that they might be permitted to assemble at the nasty annual jubilee, and like swine, wallow in filth, to the honour of their ugly, horrid god!

Why did not the late Buchanan, on his return, cry like a lion, shame—shame to your "church and state?" What! a heart that went to hunt out trash, to prove the trinity *by* heathenism, "an honest heart?" Baal, cry, shame to Baal? No; "a house divided against itself, cannot stand." And, to keep it up, from thence he returned, bringing back with him a heart full of heathen filth, which *chaos*, he reduced to trinity form, and pompously stiled it "STAR IN THE EAST!"

Buchanan, however, was made the instrument (for God has made these men his instruments, as well as Pharaoh, Paine, &c.) of providing an account of a historical *memento*, viz. the ancient sculptile at the caves of Elephanta, in an island near Bombay; "formed of *one* body and *three* faces;"

\* Acts xxvi. 14.

and though he tried every way to come at the knowledge of of its origin; yet, even the Brahmins could give him no account of it. That it was not made for an object of worship, is evident, not having the least vestige that ever worship was paid to it; every thing of the kind has always left its mark that it had been made for that purpose. If it was made since the days of Jesus Christ, some account would yet remain of it; and if it was set up for "Brahma, Vishnoo, and the mother of Vishnoo," (who must surely have had a mother, as there is evidently *a female* in the trinity of the Hindoos,) their Brahmins could certainly have given some account of it. Hence it is evident, that their trinity was after it, and that it has nothing to do with their trinity, for there is no woman in it; also, it is not a trinity, but a *quaternity*, "one body and three faces."

Brahma, the chief god of the Hindoos, originated from Abraham, whose history, by tradition, travelled far—Vishnoo, Isaac, and his mother, Sarah; the latter person, Buchanan mistook for his "third" "god the holy ghost."

Isaac, was a peculiar son; the son of promise, and his father was commanded to offer him up as a burnt-offering. All these things, by tradition *corrupted*, for the Hebrews only had the oracles of God, (as it respects their own family) committed to them, (Rom. iii. 1, 2.) in process of time, the heathen, through the ignorance that was in them, having lost the sense of the history, they worshipped Abraham, Isaac, and Sarah, the wife of Abraham, and mother of Isaac; and, in the extreme ignorance, as it advanced, they offered up a *willing* Isaac, as Abraham had done. This was the root of the *willing* human sacrifices of that part of one of "the families of the earth," now called Hindoos.

Buchanan saith, "the Hindoos assign to those works" (at the caves of Elephanta) "an immense antiquity, and attribute the workmanship to the gods." To what gods? to Brahma, Vishnoo, and his mother? surely not, otherwise they would honour the workmanship; but they pay no attention to it; they know no trace, no vestige of it; hence it was not set up as a figure of the trinity of Hindostan; and the gods, who, they say made it, were before their trinity.

Buchanan could not have supposed that his trinity made it though he has adorned his "Star in the East" from it; what then does it signify? and who made it?

You will observe, by the account given of its figure, that it was made, not to signify *three*, but *four*; if *one* of its faces was that of a woman, from the other *two*, and the *body*, the papist doctors of divinity might also find trinity and the Virgin Mary, but it is perfectly of the masculine gender.

From written records, found among the Hindoos, it is evident, that Noah, and his three sons, were represented by this ancient hieroglyphic; a memento, that God had covenanted with them, that he would no more destroy the children of the one root,\* signified by the *body*; and the three *equal* faces, signify his three sons, Shem, Ham, Japath.

That trinity doctor, who saw it, has written, that it has one body, and three equal faces; then it is *a quaternity*; and that each of the faces of the Triad (i. e. three of the four; O rare doctors of divinity, sooner than quit the "Triad, Trine, and Triune," they will spout nonsense; but this also he might have escaped, if it had popped into his trinity making mind; to wit, by saying, the body signified "the essence;") but to return; "each of the faces of the Triad is about five feet in length." Then, they are "co-equal" at least. *Acts xvii. 26.*

It is well known, that the inundations of water in the East Indies, at certain times, are very terrific, and there is a strong reason to believe, that by their travelling *from* the east, the ark rested in that part of the world. When they came out of the ark, the earth was then dry; but, in process of time, a very great inundation alarming them, the greatest part left the east, (the minds of some being made strong to continue), and travelled westward; *Gen. xi. 2.* Then, "they were of one lip, of one words," and no idolatry among them.

According to the foregoing statement, how otherwise can it be accounted for, that they have no *written* record of the family of Abraham, and yet a full one of Noah, Shem, Ham, and Japath? See *Asiatic Researches*, vol. iii. p. 465. Why

\* *Gen. ix. 1—17.*

should not the *Padma-puran* also say something of Abraham? The truth is, though the Brahmins have the ancient *written* record, which witnesseth to the *memento*, yet, as to historical fact, they know as much of the one as the other, not having received any farther *written* history to their most ancient record. All idolatry sprung out of *oral* tradition; *written* record, from the first, kept the *memento*; hence it could not be polluted by idolatry; known at the time, and a record of it, there was none to sow any root, to worship it.

All idolatrous worship, first had a *beginner* to it; and this, not from *written* record, but from *oral* tradition. And all the abominations even now among us, are not from the Bible, but from abominable heathen *tradition*, and the Jews are as gross in it as the Gentiles. The Hebrews, having *written* record, the names of their fathers they could not pollute; and when they fell into their gross idolatry, it was always in the names of the gods of the heathen. They could not bear the temple at those times, because it was destitute of *Baal*; they shunned it; hence the complaint, "they have forsaken me;" and hence also, it stood by itself; *written* record preserved it; neither does it appear, in the midst of all their idolatry, that they ever dared to erect any of their abominations in it, though often torn, robbed, and despoiled, until the horrible reign of Manassah; which great iniquity, brought quickly the captivity of Judah, and the destruction of that house, which had never been polluted before. 2 Kings xxi. xxii. Jer. vii. 30. Jeroboam, the son of Nebat, did not worship *Baal*; *Baal*, was brought in by the wife of Ahab; they offered human sacrifices to *Baal*; and the priests of *Baal*, cut theirselves, and cried out as men mourning for the dead. Lev. xix. 28. &c. Therefore, the root of *Baal*, originated in the dead\*—and the mournings and screamings prove it. And although *Baal* had his temple, the multitude assembled for mourning in the field; Gen. iv. 8. and his image, I have no doubt, was that of a man, streaming with blood. And though they (the heathen, from whom the Jews took it,) knew not how to trace the origin, (neither

\* Ps. cvi. 28.

can the Hindoos trace the origin of their doings,) I have also, no doubt, according to several intimations in the Bible, that his root was, the first man that was murdered. "The son of Hinnom," who he was, is not known; but from him, the human sacrifices originated in the land of Canaan.

Paine saith, "it is only in the *CREATION* that all our ideas and conceptions of a *word of God* can unite." This was very unbecoming in Paine, who learned to prattle morality, yea, also, even the best of his politics *from the Bible*.

"The creation speaketh an universal language." Here again, ~~he~~ stole his speech from the Bible. But, if creation speaketh a universal language, where was the necessity for his writing "Common Sense," and "Rights of Man?" He has railed at the priests for abusing "reason," and with great cause for it; then in the height of *his own pride*, took up their trade, and railed at the speech of the very Book, from whence he learned to say, "there is but one God!"

"Speech"—thou foolish mortal—silly philosopher; can all creation tell me, that I shall exist, a conscious, reasonable being? That I shall know, "it is I myself?" Where then do I find the word of God, that assures me of *this* glad tidings? In the Old Testament, through "the hidden ages," openly manifested, and confirmed in the New, by the resurrection of Jesus Christ, "the first begotten of the dead—the first born of every creature."

Paine saith, "it is only in creation that all our ideas and conceptions of a *word of God* can unite." Does it speak life to "mortal man?" What was it that made some of the ancient philosophers fabricate a metempsychosis, even into the body of a flea? To mitigate the horrors of death.

From whence Plato's devils, i. e. what are called "immortal souls?" from the same root.

Why do some of the modern philosophers, please themselves with an idea of existence, though it should be by merely becoming "a cabbage?" from the same root. Am I a flea? is *my soul* immortal? (what careth it then for *me*?\*)

\* Montesquieu, a scholar of this ancient "vain philosophy," saith, "if the immortality of the soul be a delusion, I should be sorry not to believe in it. I am delighted in believing that I am as immortal as God himself."

am I “a cabbage?” Do any of those dogmas say, “it is I, myself?”

O death—thou “king of terrors,” how awful art thou to “mortal man!” And to use Paine’s words, that “creation is a word of God,” they are well adapted to death. To wit, death, “is an ever existing original, which every man can “read. It cannot be forged; it cannot be counterfeited; it “cannot be lost; it cannot be altered; it cannot be suppressed. “It does not depend upon the will of man whether it shall “be published or not; it publishes itself from one end of the “earth to the other.”

† Note. See page 64. “But granting the grammatical right that Moses might speak of himself in the third person, because any man may speak of himself in that manner, it cannot be admitted as a fact in those books, that it is Moses who speaks, without rendering Moses truly ridiculous and absurd. For example, Num. chap. xii. verse 3. *Now the man Moses was very meek, above all the men which were on the face of the earth.*” For this he lashes Moses in the following words; “if Moses said this of himself, instead of being the meekest of men, he was one of the most vain and arrogant of coxcombs; and the advocates of those Books may now take which side they please, for both sides are against them. If Moses was not the author, the Books are without authority; and if he was the author, the author is without credit; because to boast of meekness, is the reverse of meekness, and is a *lie in sentiment.*” “Age of Reason,” part II. Here, Paine was outrageously mad at Moses, and for this reason was determined to take vengeance on the Books. To this assault on the Books, and battery on the meekness of Moses, we can retort, and say, did Paine, the companion of *Marat* and *Robespierre*, see his own “coxcomb” face, when he wrote as follows: to wit; “that the moral duty of man consists in imitating the moral goodness and beneficence of

Arrogant philosopher of the school of Plato. Far different is the language of the humble Bible saint; who, (as it is written, “I have made thee a father of many nations”) is the father of us all, in the sight of him in whom he believed. Did he say, “I am as immortal as God himself?” No—hear the language of Abraham. “I have taken upon me to speak to the Lord, which am but dust and ashes.” Gen. xviii. 27. Thomson’s translation. Rom. iv. 16, 17.

God, manifested in the creation towards his creatures.”<sup>\*</sup> Why then did he, after reading what he calls the word of God, go to France, a people of a strange speech to him, and assist in the rebellion? Again. “That seeing as we daily do the goodness of God to all men.” Then, why go to a strange country to teach them something which they could not of themselves find out in this Book, by which he says he was taught? Again. “It is an example calling upon all men to practise the same towards each other.” Did he talk thus in the national assembly? Did he stand between his own and the king’s party, calmly advise, and strive to unite them, by calling upon them to look at the creation? No: and a merciful man, and a *stranger* in that country, could not possibly have joined himself to those assemblies. Again. “And consequently that every thing of persecution and revenge, between man and man:” what could he have expected would be in France? to wit, but “persecution between man and man.”\* Again. “And every thing of cruelty to animals.” This is *Bible*,† and *not creation*: for surely, all *unclean* animals devour those that are *clean*, and if dogs cannot find this to feed upon, they will tear and devour one another; witness the wolf—witness the antichrist, after the priests had subjected kings and subjects under their domination; *then*, O how they tore and devoured one another! and if Paine had a favourite dog, his life would have been precious in his sight, and he would have mourned for his death; yet, to have heard of the murder of thousands upon thousands of his *own countrymen*, opposed to his party in a *civil war*, at *this* he would have rejoiced; but his “Prospects on Rubicon,” were false prophecy. “But above all, I defend the cause of humanity.”‡ O thou big mouth—great *I*, T. Paine. Even in his “Reasons for preserving the life of Louis Capet, as delivered to the National Convention,” his great pride is most glaring; and, like Anthony, he knew that which he uttered was calculated to blow up the malice of the party. “Brutus, is an honourable man,” was to procure him the name among the nations, “the merciful man;” and Louis, *is a runaway scoundrel*, to provoke the mob.

\* Prov. xxvi. 16—28.

† Prov. xii. 10.

‡ “Prospects on the Rubicon.”

Paine knew, that the death of Louis was certain, he made his speech accordingly,—to gain praise *on both sides*.

We will contrast the mercy of his “coxcomb” face, with the meekness of Moses.—Moses, surely, was the meekest man, as the political leader, and *head of a people*, that ever was on the face of the earth. What man, having the power that was offered to Moses, would have refused it, prayed for his enemies, and borne their murmurings and *insults* as Moses did.\* Num. xvi. And Moses was very wroth,† or *grieved* at the hardness of their heart, and said unto Jehovah, (i. e. appealed to his God for the innocence of his hands,) Respect not thou their offering, (see verse 23—35.) I have not taken *one ass from them*,‡ neither have I hurt one of them.

What man, I say, would bear that which Moses did? Would *Paine* have borne it? Paine, who would have shouted triumphantly, had France been permitted to carry her arms into the bosom of his own country, and washed their feet in the blood of his own countrymen; *then*, set up his “coxcomb” face, as *citoyen* protector, and made him, Oliver the second.

That silly writer, in his “Age of Reason,” has said, “the greatest part of the other ancient Books, are works of genius; of which kind are those ascribed to Homer, Plato, to Aristotle, to Demosthenes, to Cicero, &c. Here again the author is not essential in the credit we give to any of those works; for as works of genius they would have the same merit they have now, were they anonymous. Nobody believes the Trojan story as related by Homer, to be true,§ for it is the poet

\* Deut. ix. 13, 14. (Mat, iii. 7—10.) Exo. xvii. 4. John x. 31—33. Num. xvi 3.

† Mark iii. 5. See Num. xii., this was before chap. xvi. See the same circumstances. Mark, chap. i and ii.

‡ *Here*, Paine might have stolen politics, as he did from 1 Sam. viii.

§ Who is “nobody?” did not the more modern Greeks believe it? from whence sprung the temple of Venus, human sacrifices to appease the manes of the dead, and the more modern Greeks “doctrines of demons?” Can any tell who Homer was? no, even the Greeks themselves did not know. Homer, so called, was oral tradition, heard from the written record, and then corrupted, and even the heel of Paris, the only vulnerable part of him, according to the poem, had its root in Gen. iii. 15. Vulcan, Tubal-Cain; Noah, Saturn; Jupiter, Shem; Pluto, Ham; Neptune, Japhath;

only that is admired, and the merit of the poet will remain though the story be fabulous."

Is this sound reasoning? On what principle can this prove Moses a liar? Is not the living nation a witness to the truth of their own records? Do those records flatter them? Do they not evidently bear witness to all their gross wickedness, from first, to the coming in of the New Testament, or second witness? How came it that they did not alter their records, bearing witness to all their national abominations? they had the Books in their own keeping; why then not alter them as Josephus did? Even from the calf in the wilderness, to cover the iniquity of his nation, he has grossly perverted the truth. To wit; on Exo. xxxii. he saith; "and they prayed to God that he would favourably receive Moses in his conversing with him; and bestow some such gift upon them by which they might live well. They also lived more plentifully as to their diet; and put on their children more ornamental and decent clothing than they usually wore. So they passed two days in this way of feasting;\* but on the third day, be-

Achilles, Barak; *Deborah, Minerva*. Judges iv. 4—9. Agamemnon, Jephtha. Judges xi. 30—40. Hector, Sampson. Judges xvi. 28—30.

"Hector o'er all an iron tempest spreads,  
"Th' impending storm will break upon our heads."

Ogilby's version of the 17th *Iliad*.

The prophet Elijah, during the long famine, resided with a widow at Zarephath. [Heb. xiii. 2. Gen. xx. 7.] Her son, appears to have been a young child. By her saying "I know by *this*," (viz. the restoring of him to life) "The word of Jehovah in thy mouth is truth;" it is *evident*, that he had been relating things to her, of which she doubted, notwithstanding the first miracle. 1 Kings xvii. 17—24. As her son grew, of those things she informed him from her memory; they verbally spread; and, by time, losing the sense, the poets of genius called it "blind," and, suiting the history to their fancy, and the ignorance of the times, in poetic measure dressed all up in fable stories of their own country exploits; and to suit the drama, invented "the city Troy." Thus, even the corrupt traditions, called "Homer," are an ancient, though dark witness to the historial facts recorded in the *Bible*. See the vile fables of *Milton*, in the very face of the *Bible*. Then, what could not the ancient poets do from oral?

\* Josephus, wrote out of *pride*, and cloaked all their iniquity: such is the short sight of haughty men; for he surely did not suppose that the Hebrew oracles must fall into the hands of the Gentiles; and I apprehend,

fore the sun was up, a cloud spread itself over the whole camp of the Hebrews, such a one as none had before seen, and encompassed the place where they had pitched their tents; and while all the rest of the air was clear, there came strong winds, that raised up large showers of rain, which became a mighty tempest. There was also such lightnings as was terrible to those that saw it; and thunder with its thunder-bolts were sent down, and declared God to be present in a gracious way to such as Moses desired he should be gracious. Now as to these matters, every one of my readers may think as he pleases; but I am under a necessity of relating this history as it is described in the Sacred Books. This sight, and the amazing sound that came to their ears, disturbed the Hebrews to a prodigious degree, for they were not such as they were accustomed to; and then the rumour that was spread abroad, how God frequented that mountain, greatly astonished their minds, so they sorrowfully contained themselves within their tents, as both supposing Moses to be destroyed by the divine wrath, and expecting the like destruction for themselves."

"When they were under these apprehensions, Moses appeared as joyful, and greatly exalted. When they saw him, they were freed from their fear, and admitted of more comfortable hopes as to what was to come," &c. Not a word about *the calf*, &c.

I say, why could they not have altered their records as that proud priest has evidently done? is there any thing to *their credit* in those *faithfully* written books? Is it because they speak the truth, though *horrible*, that they should be rejected? Why did the faithful recorders of the nation, from age to age, give the abominable description of their nation, of which those records are the joint witness? For what, or how have they been kept without alteration? God has kept them, and also has kept them as a witness to them; and they could

that he even did not know of the Septuagint version. However, he was obliged to give a just account of the wars, (and to demonstrate, that Herod was a descendant of Esau.) If a Gentile had written the account, the Jews would have said, it is false, and also, the Gentile opposers of the Bible. In *this*, the hand of God is seen.

as easily have altered them, as they could have emptied the ocean. Therefore, no thanks to them for the state that they have been preserved in, and they had pride enough to have altered one part, and suppressed another, had it been in *their power*.

To what purpose were they written so faithfully? As a just description of abominable, filthy man, and his total destruction, if there was no God; that it is impossible that man could have existed, *without* a revelation. Yea, in the most dark places of the earth, there are traces of revelation. And Paine, without the Bible, could no more have said, there is but one God, and drawn up a system of morality, then he could have made the moon.

Has Moses, flattered his nation? has he confined the goodness of God to them only? No, but it is published to all nations. What puerile foolishness Paine was guilty of, when he undertook to prove the Bible anonymous? "This is without date! that has no author for it!" was he not a fool? what history, whatever, has the real author to it? is not every author more or less a compiler from documents, and ancient records, and a vast deal, even from tradition? But, the Jews are a *living witness* to their own historians. Are they not every where the keepers thereof? and are not these records, to their *own* "shame, and everlasting contempt?"

What kind of argument is that which he has used in his "Age of Reason," to wit, that the name of a place (he says,) in the days of Abraham, (Gen. xiv. 14.) proves the history could not have been written until at least the days of the Judges, because the tribe of Dan "called the city Laish, Dan, after the name of their father Dan?" Judges xviii. 29. The word Dan, signifieth "judgment, or, he that judges." Would it not be as rational to say, that Dan did not exist until the time of the history of the Judges?—that he was not born, when "Rachael said, God hath judged me,\* and hath also heard my voice, and hath given me a son. Therefore, she called his name *Dan*?" "that is, judging." They judged the city Laish; i. e. "a Lion;" the root of which name, had

\* Gen. xxx. 1. chap. xxxv. 16—19.

its rise from some bloody warrior; therefore, it was “blood for blood;” (the whole earth, at that time, was soaked with it;) and they called it judgment, after the name of their father Dan. You will say, “they were no better.” True; and by the same rule, the sheriff is the same as the hanged murderer; how much then is he beneath the poor hanged sheep-stealer? for from what law did they take hanging their fellow-men for sheep-stealing? surely, not from the law of God, *by Moses*. Exo. xxii. 1—4. Gen. xiv. 14. Does the word Dan, mean some place, that was then called Dan, unto which Abraham had then come? No; but that Abraham had pursued his enemies unto *judgment*; having judged them righteously, previous to his taking up arms; he then “pursued them to judgment;” for Abraham, was never a warrior by profession; he was *a man of peace*; he did not go to war for Sodom, or to obtain territory, aggrandizement, conquest, kingly domination, nor wantonly to take the life of his fellow-men. But justly “he pursued them to judgment,” to recover, and save the life of his innocent brother, who had in no way offended them, and who, they had found, was a man of peace, abiding in the city; that he had not gone out to war with their enemies against them; that he was *a helpless stranger*, and had given them no offence whatever. Gen. xiv. 10—16. Abraham, was no warrior; and to the shame of Josephus, he has traduced the character of the just Abraham, in those pompous lies that he has written of him, without the least shadow of authority.

Of what consequence is it, whether Moses did, or did not write the account of the creation, and the history of man to his own time? I, for my part, do not pin my faith upon Moses, for I do not believe that he did do it. Admit the subject, the consequence is not *belief*, but *doubt*. What! could none write until the man Moses? Is it impossible that Noah took the records with him into the ark? that *Shem*, the grand sire and cotemporary of Abraham, delivered them to his safe keeping? that he did the same to Isaac? Isaac, to Jacob? he took them and the postdiluvian history to his own time, down with them to Egypt; and take notice, here history—*authentic history ceased*, except in the one family of

Abraham, who, having added to the recorded history, until they were brought out, it then again commenced of other nations, by Moses, who added them to the former; neither is it necessary to even suppose that Moses of himself wrote, but writers, scribes with him in the camp; secretaries, who were his witnesses, *from ocular demonstration*, and also, brief minutes, delivered to them by Moses, who had too much to do to be his own scribe. *Evidently*, there must have been a record, before the days of Moses.

Why was Joseph so cautious of his bones, if he had not a revelation of the resurrection? Gen. i. 24—26. (C) Heb. xi. 22. Immortal soulers, Swedenborgers, yea, all of you, take notice of *this*, against the iniquities of your vile fables. Why, I say, did Joseph give this commandment concerning his bones? He did it, “by faith” in the revelation of the resurrection, long before the days of Moses. From whence did he get it? from the revelation before the flood. “The faith that was delivered to Adam.” Gen. iii. 15. What then are the doctrines contained in your “Homer, your Aristotle, your Plato, your Demosthenes, your Cicero, your Seneca, your Calvin, the blasphemous *Calvin*, your Popes of all ages; in the Cabal of the Jews, who got it from the corrupt abominable heathen?” They are “doctrines of devils.” 1 Tim. iv. 1, 2. Has not the state of man, where even they came in any shape, been most horribly convulsed for some thousand years? yes; and to the shame of Paine’s ignorance be it spoken, that it was not the Bible, but their cursed nonentity doctrines that has made, and kept up hell; and, “to the lowest hell,” have the Jews been plunged, *under the heathen*; for to them were committed the oracles of God, as *a light* to the heathen, they were appointed the messengers, in these oracles; but they kept not their own habitation, and their iniquities, sold them into the hands of the heathen. Isa. i. 1. Acts vii. 53.

It is no less astonishing than true, that *two nonentities*, viz. demons and trinity, have filled the earth with murder and obscenity, called rites, ceremonies, and worships; and that ignorant, arrogant priests, on these nonentities, *their thrones*, have reigned over kings and subjects, even to the

Very summit of pride, to the total overthrow of REASON.—Priests say, “carnal reason”—“carnal minded” priests! what does God say to reason, which he has planted in us, and which you, in your pride abuse? Isa. i. 18. Priests, hoisted up above the people in your exalted tubs; did our apostle hoist himself up into a tub? or, did he reason (as an honest man,) in the synagogue every Sabbath,\* knowing, that he had “sound speech, that cannot be condemned” to defend him? Did he take texts, break the scriptures, and have all the say to himself? You know *in your hearts*, that you dare not face even “a little one,” before your ignorant, *deceived* followers, lest that which *you know*, that little one can say, would chase a thousand of you, and two, put ten thousand to flight.

Paine has observed, that “the word *prophet*, was the Bible word for poet; and the word *prophesying*, meant the art of making poetry.”—“But Abraham, Isaac, and Jacob, are not called prophets. It does not appear from any account we have, that they could either sing, play music, or make poetry.” Thou “champion of Gath,” the very first place that the word prophet occurs in the Bible, it is applied to Abraham. And Abimelech, who, by both Jews and Gentiles, has been stigmatized, “Idolater,” well knew the meaning of a prophet; therefore, he did not understand that “the word prophet, meant a poet.” Gen. xx. 7.—Abraham was, is, and will be “a prophet,” “until the heavens are no more.” “In the 36th chapter of Genesis,” saith Paine, “there is given a genealogy of the sons and descendants of Esau, who are called Edomites, and also a list by name of the kings of Edom;” in enumerating of which, it is said, verse 31, “and these are the kings that reigned in Edom *before there reigned any kings over the children of Israel.*” And he has, from his very great knowledge of the meaning of the word prophet, and prophesying, undertaken to prove that the Book of Genesis was written, at the time kings reigned over the children of Israel. But is this a proof that the Book of Genesis, either in whole, or in any part of it, was written,

\* Acts xvii. 2. xviii. 4. 19.

after there were kings actually reigning over Israel? Yes, if "a *prophet* meaneth a poet," and, "prophesying, singing," it is a proof. Remember, I am not speaking of poets, singers, &c.; but of "Bible prophets," and their prophecies. *It*, therefore, is a prophetic *memento*, that Esau, had a dominion of his own, before he reigned over his mother's sons, the children of Israel. That they had not even the shadow of a king, when he reigned over his father's sons, viz. his own children. That to conquer Esau, who, also, reigned over his own people, when Israel, actually did reign, had no allusion to the prophecy of their joint father, viz. Isaac. Therefore, that dominion of *Esau*, was not the dominion that he spoke of; for in that case, Esau, must have obtained his dominion *from Jacob*, by conquest, and reigned over him. But, remember, there were no kings (*yet*) reigning over Israel, when a succession of kings had issued from the loins of Esau. We will now go to the house, for *in this* "house, there are many mansions." Gen. xxvii. "By thy sword, thou shalt live, and shall serve thy brother.\* And it shall come to pass, when thou shalt have the dominion;" what dominion? a dominion, *previous* to that of David? he had that before; that, therefore, was not the dominion, but the one that had been transferred from him, the first born, to Jacob, the youngest son.† But, to suppose that he still re-

\* The Edomites, or Idumeans, were actually a living people, distinctly so; for, through all the wars, they, as well as the Jews, retained a distinct name.—Herod the Great, an *Idumean*, was made the instrument of serving his brother; and did, actually obtain, and hold dominion over him, and had a distinct kingdom, when the other nations were dashed to pieces by the Romans; but, as king of the Jews, his kingdom was more compact, and more powerful than it had been, long before the captivity. He had more power over the lives of his subjects than Solomon could possibly have had in his day; and he was, without exception, as great a despot, as ever existed. Herod, obtained the kingdom, not by any power of his own, but by flattery; he flattered Anthony and Cæsar; and he compacted his subjects, and made them also submit, by the same art, viz. flattery, &c.

† To this dominion, a law, was to be, was, and is attached; Ps. lxxviii. 5., which was, and ever will be, its strength. Luke xvi. 17. Isa. xl. 8. &c. Hence the term, "the lion of the tribe of Judah." For in it, Messiah, conquered pride, and will yet conquer. Ps. i. 2. xxiv. 3—5. cxix. 72. Mat. iv. 4. And Herod the *Edomite*, could not avoid seeing, that a hypocritical profession of the law of Israel, was the great power by which he could

tained dominion, that was given *from him, by Isaac to Jacob*, is truly foreign from the sense of the prophecy, and a contradiction in terms. Is a revolt from a confederacy,\* getting a dominion, that had been transferred from the first born of a family, long before, viz. *by Isaac, from the eldest, to the youngest son?* "By thy sword thou shalt live, and [in process of time therewith,] shall serve thy brother. And it shall come to pass, when thou shalt *have the dominion*," what dominion? the dominion which he had just unwittingly given to the youngest son; viz.; "be lord over thy brethren, and let thy mother's sons bow down to thee.† And it shall come to pass [when thou, my son, my first born, *Esau*,] shalt have the dominion, that thou shalt break his (viz. the supplanter's) yoke [that I have yoked thee with] from off thy neck." "And Esau hated Jacob, *because of the blessing, wherewith his father had blessed him*; and Esau said in his heart, the days of mourning for my father are at hand, then will I slay my brother Jacob." This was the way that he intended to break the yoke. And it is evident, that he understood his father, in the hereditary right of the first born son. And that which is very remarkable is, "Herod the Great," who was an Idumean, came in very craftily; he murdered all in his way, and sought the young child's life, whom he afterwards heard of. He was also alone; only one person of all his nation. The Jews, submitted to him, as their lawful king. They never, as yet, have denied it; but to this day, their Rabbies acknowledge that he was their anointed king! But surely, the sceptre had departed from Judah, when it had, with *their consent*, passed into *the hand of Esau!* Gen. xlix. 10.

alone reign over them. The Rabbies have spoken well of that monster of pride. Why? "Because he was attached to our law." Prov. xxviii. 4. Ask them, what is the law? the answer is, "It is the law of Israel." It is a mystery. See Josephus, Ant. Book iii. chap. v.

\* 2 Kings iii. 9, 10, 13. and according to verse 24—27. they were surely disgusted at Israel; and having lost also their king, though the historian, does not say how; they ultimately revolted, and made themselves a king, returned to their own country. 2 Kings viii. 20—22. 2 Chron. xxi. 8—10.

† The whole on the side of Jacob, is strictly a prophecy of Messiah, in in his loins. The side of Esau, is designated, a man of blood; "by thy sword;" and a man of blood he was when he had the dominion. This could not come to pass, until Shiloh came.

The following may show the extreme puerility of Paine's "coxcomb" face; and, at the same time, show the faces of the priests, who, though they deliver it more sanctimoniously, yet it is one and the same thing—to wit, "the most extraordinary of all the things called miracles, related in the New Testament, is that of the devil" (by the by, this word is not demon in the original, but a word, bearing a very different sense) "flying away with Jesus Christ, and carrying him up to the top of a high mountain, and to the top of the highest pinnacle of the temple, and showing him, and promising to him *all the kingdoms of the world*. How happened it that he did not discover America? or is it only with *kingdoms* that his sooty highness has any interest?"

Leaving the fly away story to the trinity and its priests; I have to observe, that at that time, America, so called now, was then not known; and that Paine, who advised to look to the North Pole, and seek out wisdom,\* should, before asking his wonderful question, have had sense enough to have stretched his potent memory over the past time of some hundred years; and not have set the ignorant upon a broad grin, by conveying the idea to their ignorant minds, that at that time, America, so called, was, as it is now, under its present form of government. Also, that "his sooty highness," may yet present America to some *willing* gentleman, who will have no objection to the gift, except the republicans keep a sharp look out; and I know no better way to lay the foundation for so doing, than to take away the hire of the fly away story priests, and convert the temples which have been built for their high mightinesses, into school houses, &c. so that the minds of the ignorant, may be taught to stretch the wings of thought, over the history of some thousand years past.—"I have too much respect for the moral character of Christ," saith Paine, "to believe that he told this whale of a miracle himself." And if he had understood this miracle, perhaps he might have said, a miracle, indeed! "He did not write himself." True; but the man who wrote it, well understood his anticipated history; every sentence of

\* Job xxviii. 12—28.

him, “written in the volume of the Book;” knew him, *personally knew him*, and was well acquainted with the inmost recesses of his innocent heart. The following, Paine has thrown into his margin—“I observed, as I passed along, several broken and senseless passages in the Bible, without thinking them of consequence enough to be introduced in the body of the work; such as that, 1 Sam. chap xiii. verse 1, where it is said, “Saul reigned one year; and when he had reigned two years over Israel, Saul chose him three thousand men,” &c. The first part of the verse, that Saul reigned *one year*, has no sense, since it dont tell us what Saul did, nor say any thing of what happened, at the end of *that one year*; and it is, besides, mere absurdity to say he reigned *one year*, when the very next phrase says he had reigned two, for if he had reigned two it was impossible not to have reigned one.” If he had looked at a quarto Bible, as he could not read Hebrew, he would have found it thus written in the margin: Saul, “Heb. the son of one year in his reign.” This opens a wide field to understand that which is meant by “the word of God.” Jesus, the Christ, is *emphatically* named, “The word of God.”\* Why? “The law of his God was in his heart, and none of his steps did slide.”† It is a name, which no man knew but himself. What was the reason that Paine could find *no flaw in him*? he would have soon done it if he could. Therefore, by his doctrine—by his character—by his refusing to be made a king *by man*, understand that which is meant by “the word of God.” Ps. ii. 6. Ps. l. 1—6. Rev. xiv. 1—5.

Samuel the prophet, told them all that their king, when he did begin the kingly work, would do; and he lived to see it done; though Saul, *restrained himself*, for one year. In that *one year* of his reign, he followed the foot-steps of Moses. Num. xvi. 15. Hence, the “broken, senseless passage,” could not afford ink to wet Paine’s pen. Why? because the king-craft, which he, and his office hunters, had conceived, in the womb, pride, during the second year of his *then* ma-

\* Rev. xix. 13.

† Ps. xxvi. is this David, the adulterer and murderer? No! Ps. xxxvii. 31—36. (C) Ps. xl.

jesty's reign, they were delivered of in the third year. Hence the king and his parasites progressed; and in process of old time, his son, was too noble a man, to carry his own arms, but was magnificently attended by "his armour bearer." 1 Sam. xiv. 6—13. They need not have "hid in the holes," if they had not let the priests do as they did, and continued to carry their own arms. During the first year, Saul had been studying the law, and still kept upon his own ass. But, in the course of the operations of his meditations, he forgot the law of the righteous ruler, viz. *Moses*, who, "was king in Jeshurun;" and he found, that he had also written for his instruction, a law, for another kind of king; this gave zest to the workings *within*: pride, was delivered from the womb of feigned humility, and Saul, then a king *indeed*, leaped from the back of his own beast, and his subjects became his beasts of burden, according to the voice of Samuel. Moses, their law-giver, and prophet, knew, that his example, would be, but "a king of shreds and patches," a mere log for the frogs; and, being a discerner of spirits, he wrote a law also, to restrain the king of those frogs, and likewise, after they had gotten him, by free will, that they might watch him, and not let him get too far above them, (Deut. xvii. 14—20.)\* and at last, devoured by him,† after they had croaked aloud for "his majesty."

This law, after the joint voice of the croaking frogs, king Saul, being anointed to do his duty, his free will, assisted by men of the same mind, soon found out, and introduced by degrees; and, at the same time, felt the pulse of the frogs, cautiously ascertaining how much they could bear at

\* 1 Kings x. 26—29.

† 1 Kings xii. What think ye of the wisdom of a late writer, who, as one of his "hundred and forty-four passages," took to prove, that the "meek and lowly in heart," Jesus, the Christ, proved, that "he is the only Lord God of heaven and earth," by saying, "a greater than Solomon is here?" See a book, written by a Swedenborgite, entitled, "a Seal upon the Lips," &c. Was that writer's heart instructed by wisdom? was his pen guided by understanding? "Seal upon the Lips," of whom? of a fool: and "the lips of the fool," who wrote it, "doth swallow up himself."

These "sons of *Belial*," are so given to the guide of "a lying spirit," that "the man who toucheth them, must be fenced with iron."

a time, after their loud, and clamorous croaking for a king, to protect them from their first oppressors, the priests. 1 Sam. ii. 12—17. chap. viii. King Saul, one year of his reign, was a son of equality. He then revolted, hoisted himself above them, and soon became as the other tyrants of the earth. “The children of Beliel,” who, no doubt, were the loudest in croaking, “despised him, and brought him no presents; but he held his peace,” and took a proper opportunity to chastise their insolence.—Why did they despise him? Because, the loudest croakers, could not tell upon which the lot would fall; and when it fell upon Saul, each one was disappointed of that darling of the haughty heart, exaltation.—Examine the character of Samuel. (☞) 1 Sam. xii. Did he set up one of his own sons? Is it not the manner of man, to exalt his own? Why then did Paine, abuse Samuel the prophet, from whose warning words he borrowed, the only correct part of his politicks? “Moses, was king in Jeshurun,” by the distribution of a righteous law: Num. xvi. 15. and not by the law of plundering and robbing his people, after the manner of the tyrants of the earth. He was sent to destroy the wicked of the earth—God sent him to destroy them, at the very time, that their iniquity was full. Gen. xv. 16. Both filthy people,—filthy kings—abominable, filthy priests. For, “like *people*, like priest.”

Paine, has charged Moses, with being the first who set an example of persecution for religion. What religion? did he stop to examine? or answer before he had heard?\* Is there any thing said, previous to their departure, about religion? they did not even *then* known, any thing about the religion of the land, until after they had passed *between the waters*, called the Red Sea. Were they not the most afflicted nation, on the face of the earth? yea, a long time, by a cruel nation, which had forgotten, the benefits of *Joseph*. O man, what art thou? Look at the words of his law, respecting *any* of the people, of that very *cruel* nation, from whose cruelty, he had the appellative “foundling,” by the *supposed* republican, according to his puffing writings, viz. the late *Thomas*

\* Prov. xviii. 13.

*Paine.*—Deut. xxiii. 7. 8.—Paine, has charged Moses, with murdering innocent mothers—and reserving their daughters for debauchery. Innocent mothers! virtuous daughters! Look at the filthy! whoredom, in their religious rites, was one of their abominations, after eating the sacrifices of the dead. Num. xxv. Josh. xxii. 17. Ps. cvi. 28. By the very nature of the law of Moses, he is justified from the charge of Paine, respecting the female children; Lev. xix. 20. and he gave an equal law to them, respecting the stranger—chap. xxv. 39—55. But, those male captives, were not to be trusted; lest, in process of time, they should lay wait, and destroy them; who, had destroyed the gods of the country, and their abominable worshippers. Why not also charge Moses, and the disgusted, righteous Phinehas,\* who executed judgment on their own criminals, both princes and people? What would man, now, be doing, had there been no Moses—no Jesus Christ? Will the disciples of Paine, say, that *this* was not just. (¶) Judges i. 6.? The man, upon whom it was executed, (in the same sense as when the sheriff executeth a murderer,) tells them, they are liars—verse 7. Was not *this*, also just? 1 Sam. xv. 33.

Paine, in his great “wrath” to the Bible (after he could cull and steal no more politicks from it,) which has so faithfully kept back nothing of the filthy history of vile man, and by which, it can only be *seen*, by contrasting it with the righteous law of God, emphatically contained therein, has ignorantly called *all* written therein, “the word of God!”

Was it the word of God, “up, make us gods which shall go before us?” Was it the word of God, “O Baal, hear us?” Or, was *this* the word of God, “Nay, but a king shall reign over us?” 1 Sam. xii. And if Paine, who appears to have been very stupid in collating from the Bible, had only turned to chapter xi. he would there have found the historical work of that one year of *equality* in his reign. It is the people that make their governors insolent. See verse 12. The people are always upon extremes—and Paine, by exonerating the people, and charging *all* upon the kings, proves, that he wanted

\* Ps. cvi. 30, 31.

to gain the applause of the former, that by them, he might overthrow the Bible, and raise *his own* immortal fame upon its destruction. This he has confessed in the following puff, for he was a mere fool, in the thickets of low cunning. To wit, "it has been my intention, for several years past, to publish my thoughts upon religion." Again, and the *seal* to the puff; to wit, soon after I had published the pamphlet "*Common Sense*," in America, "*I saw* (big I) the exceeding probability that a revolution in the system of government would be followed by a revolution in the system of religion." And that *very* revolution in government, has been made the great instrument of sending the Bible to "the uttermost ends of the earth." There is much on the side of Paine; he was as ignorant of the sense of the Bible, as the priests are; he judged it through a long succession of their iniquity; having seen, from age to age, it was *their hobby-horse*, and by their continually calling the whole contents, "inspiration, and the word of God," they taught him to say, "it should be called the word of a demon."

The headings of the chapters, that ignorant man supposed, was the work of "the Bible writers;" and the contradictions in the chronological table, written in the *margin*, all—all was the Bible! I have proved, clearly proved, that "make us a king to reign over us," was not the word of God. 1 Sam. viii. 18, 19. The demand, proceeded from the free will of man; it was his own choice—the *properties* of the creature, never happy, but when working mischief for himself; and you may always find kings, *as long as kings can find people*.—"The word of God!" is *this* the word of God? "All these things will I give thee, if thou will fall down and worship me." And the only man that resisted the leviathan, from first, to last, was "*Jesus Christ, the righteous*."

Paine, who ignorantly supposed, that the word Ajalon, was the name of a valley in that country, has made many of his ignorant disciples laugh. And the ignorant priests, in their several ways, have attempted to prove, that it was not as it is written; (Josh. x. 12, 13,) but, that it was some kind of an appearance, which might have happened after this manner, and that manner, and the other manner; *here*, the

*trigonal*, at each corner, has *equal* ignorance written—and his opponents, as much believed it as Paine did.

*Ajalon*, is mentioned, *in this form*, in no other part of the Bible. And *here*, its sense is, swiftness; by the figure of the most swift animal, called a deer. The meaning also of valley, in the philosophical figure is, vault, or *concave*; and Joshua, was full as well acquainted with the course of the earth, moon, &c. as any fool of this day, who insolently denies that the God, who made the moon, could not stay it, in the regular motion, in the *vaulted firmament*. And had the earth stopped, and the moon not have been at the same moment *after*, also stayed in its regular course, what *then* must have happened? Whereas, the others which revolve in the same system, went their course, and arrived at their place in the system, when the other began to move, leaving no confusion. Therefore, *Joshua* did not surely suppose, according to Paine's pun, that the light of the moon was wanted, when "the greater light," from which it receives its reflecting light, was shining. And had he said, earth, stand thou still, *upon* Gibeon, he would have been a greater fool than Paine, to wit; "he should have commanded the earth to stand still;" but Paine did not see the propriety of the language in its connection; viz. *upon* Gibeon. Joshua knew, as well as any who are acquainted with the certainty thereof, that it is not the sun that moveth round the earth, as to the body thereof, though the light certainly does; yea, even at midnight; for if there were *no sun*, there would be darkness indescribable. Also, do not the most scientifical of the philosophical tribe say, the sun rises, the sun is setting. the sun has set; and at the same time, not mean that the sun moves, according to the wit of Paine's figure, viz. "the fire goeth round the meat, instead of the meat going round the fire?" And, to use *his figure* from the cook and her spitted meat; to wit, if she stops it, will not the fixed fire shine on the part opposite to it, after the revolving motion is stopped? Therefore, fire, stand thou still upon the kidney, until it is roasted.

Leaving that Grub street philosopher, and his scientifick figure; (who professed to believe there is but one God, by the revelation in our Bible, and denied his power to do ac-

ording as it is “written in the book of Jasher,” the only book of truth; after observing, that “the fool,”\* when punning upon Jonah and the whale, denied the power of the “Most High God,” to punish in that manner, that *proud, disobedient messenger*; (he who causeth the bones of a child to grow in the womb, animating it, so that the living lungs expand and receive breath, when brought forth;)<sup>†</sup> we will now pass on to another branch; viz. “the learned” priests, and the little lordlings, the latter of which, out of envy and spite to their fellows, for branding them with the term, “the ignorant,” take up their abuse against the apostles, saying, “they were ignorant men.” Ignorant, arrogant learned priests, and unlearned priests; is it because the high priest and his party perceived that they had not the badge of the doctors of the law, long robes, &c. on, that they were ignorant men? <sup>¶</sup> Acts iv. 13. Those, were they, whom Peter called the unlearned, and unstable; who did wrest the scriptures, to their own destruction.<sup>‡</sup> And the ignorant people, who supposed, those doctors were learned, by reason of flourishing, and puffing, had been in the long habit of thinking them very wise in Moses and the prophets; hence the question, “how knoweth this man letters, having never learned?” He did not answer them, I have sat at the feet of Gamaliel, or, I am God Almighty; but this was the answer to them, “my doctrine is not mine, but his that sent me.” <sup>¶</sup> John vii. 14—31. And you certainly are gross deceivers, for the Jews, never expected their Messiah was to be God himself. Now gentlemen, as you have called the apostles “ignorant men,” how is it that, from the very same cause, you do not also call Jesus Christ an unlearned, and ignorant man? And who are we to take for the unlearned and ignorant men: Jesus Christ, who gave them the same word, (or *doctrine*) or *you*, gentlemen? John xvii. Pray gentlemen, each party of you, at the head of your squadrons, and, speaking of yourselves, say, “us able ministers of the New Testament,” can you tell what the New Testament is? Is not the New Testament, the second wit-

\* Ps. xiv. 1.

† Eccl. xi. 5.

‡ 2 Pet. iii. 16, 17.

ness? Are not the apostles the "able ministers" of this witness? To hear those men exclaim, "us able ministers of the New Testament," and *then*, call the ministers of the New Testament, "ignorant, unlearned men," is truly a la mode de Paine, a la mode de Swedenborg. Pray gentlemen, what New Testament is it, that you are the able ministers of? The "able ministers of the New Testament," established the witness, before any of your gang rose; they were men of wisdom, and not liars, as you are; you open the witness, read a few words therefrom, (except the ministers of one squad, who, by reading it, commit it to memory, and pretend to be the most able ministers of the whole bunch) and then comment. Is a *commentary*, what you call, the New Testament? Are you not continually shifting the sense, even of your own *commentary*? Are you not continually contradicting the doctrine of Jesus Christ and the apostles? How then are you the "able ministers of the New Testament?" You fools, who have, and yet do call the ministers of the New Testament, "ignorant, unlearned men," and yourselves the ministers of the New Testament; your ignorant appropriation, is tantamount to the same thing, as if the Rabbies of the Jēws were also to call themselves the ministers of the Old Testament,—viz. Moses and the prophets.

Before I close, it is necessary to observe, that Paine, having also ridiculed the account of Balaam's ass speaking; the reader, by turning to Numbers, 22d chapter, from verse 21 to 34, may perceive that it was a vision, or dream in the night;\* and that, when he actually did go in the morning, the princes of Moab were with him; verse 35. The reproof of the ass, for his madness against her, was, I have used thee well, as a faithful old friend; then, why dost thy wrath kindle against me, even to madness? I do not smite thee for thy ancient friendship; but, forgetting it, because thou hast insulted me, and crushed my foot of power, and if I had a sword in my hand, I would kill thee. At that moment his eyes were opened, and he saw, that his old friend, did not do it to injure him, but to preserve, both him and herself.

\* See Gen. xxxi. 10—12.

It was a lesson to him, to beware of doing that which he had in view; to go with the men, when they called him in the morning,\* but to be careful, and wait for instruction to speak. And his prophecy is great!—I do not believe, that literally, a discourse took place between the prophet of Moab, and his ass. Let us then pursue the sense of the figure, as Peter did. 2 Pet. ii. 15, 16.—Remember Balaam, was a man in high honour, in his own country; and he was covetous to excess of that honour, which cometh of men, and greedy after gain to support it; and nothing but the terrors of immediate death, intimated by the drawn sword in the messenger's hand, kept him back from doing that, which the king of Moab sent for him to do, and forced him to utter as he did. He was about to injure the children of Abraham, the brother of Lot's father, who was the father of Moab. And there is every appearance, that a friendly, family intercourse, subsisted between Israel and Moab, for some time in the wilderness, until they were drawn in by the filthy nation, or tribe, the Midianites, through the wiles of Balaam; who, yet looking for the wages of unrighteousness, supposed, that the bitterness of death was passed, after he had delivered the prophecy as he was commanded. And as too much familiarity breeds contempt, in a haughty heart, he supposed, that it was no sign of their fulfilling the prophecy, which he had delivered, viz. “the people shall dwell alone;” therefore, he advised, to throw the stumbling-block in their way, that they might, as one nation, by religious observations, be incorporated. This, taking place, the very reverse of that which he expected followed; for through pride and covetousness, he had been watching over them for evil, that he might be exalted, and he fell into his own pit. The Midianites, were under the dominion of Moab, not one of the devoted nations; yet, for their abominations, they were also to be destroyed; and he laid the pit for it, by their own iniquity. Can it be supposed, that he knew not the history of the children of Abraham, and the history of his own family, in the short space of about four hundred and fifty years? But the moderns never think of these things,

\* Job iv. 7—17. xxxiii. 14—18.

and I have no doubt, that their filthy rites, had the root in the origin of Moab and Ammon.\*

But, the *Canaanites*, on the other side of the river Jordan, appear to have been monsters of wickedness; and human sacrifices were the offerings to their nasty idols; but the Moabites, did not offer human sacrifices, but the same as the Israelites did, who ate of them, after they had been offered to the dead.

Swedenborg's sarcasms at "the man Christ Jesus," by his hinging on John x. 30., is assisted by the ignorant Jews, at that time, in not observing the whole scope of his words; see from 24th to 30th verse, and at the same time, through their great ignorance of the law, they took up stones to stone him. To their ignorance, he opposed his knowledge of the law, and to the shame of their "teachers of the law," he rebuked them, by "sound speech"—verse 34 to 38. Here again, they attempted to take him; for their very "doctors of the law," were as ignorant of the law as the people. (C) Exo. xxii. 28. Ps. lxxxii. "I have said, &c." Where? *In my law*, that is the word which came unto them. They were appointed the messengers of that law: "the oracles of God were committed to them;" and their teachers, they were the gods. Isa. ix. 8. To prove that which I have said; viz. the ignorance of their doctors of the law; (Isa. ix. verse 13 to 21.) we will bring the charge to an issue; first, they "sat in Moses seat;" the law was in their hands, they were "the gods—the mighty," the people were under their charge; they looked to them for instruction.

We will now substantiate the charge. Josephus, by the Jews, is acknowledged one of their greatest doctors of the law. Ps. lxxxii. 6. "I have said, ye are gods." Would not a man, understanding the law, turn to the law, and search out the place where this was said? in which section of the law,

\* Those nations, all knew their origin at that time; see Num. xx. 14—12;—and their language was the same, having the same root, though perhaps a little different in dialects at that time. All languages are from one root, but corrupted by degrees, for want of letters among the multitude. Mothers, are very apt to use a mimick language to young children, this may have assisted to bring in gross gutturals, and continued, not having letters to correct them.

he who gave it, had “called them gods?” (¶) Exo. xxii. 28. But what does Josephus say? Hear him! O Jews, and acknowledge his ignorance; he has lyed “against God, and against Moses.” Book iv. Chap. viii. on this part of the law of the God of Israel, viz. Exo. xxii. 28. he has turned his words into a commandment to *protect*, and *respect* the abominations of the heathen! (¶) Mal. ii. 11—13. Jer. viii. 8, 9.—Those doctors of the law, were the adversary, who, pursued the apostle, in his holy ministry to the poor Gentile multitude, who were worshipping in their obscene temples, the idols thereof. Eph. v. 12. Another place that Swedenborg the philosopher, has adopted into his Koran of *sarcasms*, is John xii. 45. “He that seeth me, seeth him that sent me.” Look at the foregoing verse; for the philosopher cautiously took care not to adopt it also into his Koran. Had he done *this*, the words of Jesus would have proved, that his “God the Lord” visitor at the inn in London, was a lie of his own invention. “He that seeth me, seeth him that sent me.” See also xiv. 9—11. This he has made his great hobby-horse; but look at verse 12. And Swedenborg, instead of writing Latin, should have done as *they did*, to prove their Messiah. (¶) Acts iii. &c. &c. &c. Thus Jesus, showed his authority, *by doctrine*, speaking to the people, and by miracles. (¶) Acts ii. 22. And the messengers did more, for *thereby*, they converted the heathen: Chap. xiv. &c. And his so often saying, “the Son,” was in reference to the 2d Psalm, verse 7. “Thou art my Son, this day have I begotten thee.” And *this*, the messenger Paul has expounded, to the confusion of the invented lies of Swedenborg, the Latin scholar. Acts xiii. 32—38. “And we declare unto you glad tidings;” and not the “*infernal*” lies of Swedenborg. “God was in Christ,” &c. said Paul, in his writing to the people among whom he had been preaching; “now then, said he, we are ambassadors for Christ, as though God did beseech by us, we pray, in Christ’s stead, be ye reconciled to God, &c.” “Ye glorified God in *me*,” said Paul, the messenger, who was sent in Christ’s stead, to reconcile the heathen unto God, by the knowledge of the resurrection of Jesus Christ; turning them away from the dumb idols, their filthy demon

worship, and the obscene abominations of their vile temples, to the worship of the "living God," who had made them.\*

This made the ignorant, proud Jews *mad*, and their *pride*, hastened their destruction. 1 Thes. i. see verse 15 to 18; they were the "*satan*," that hindered—"Pride went before destruction, and a haughty spirit before a fall." Prov. xvi. 18. Also, Paul in his letter to the Galatians, observed, chap. iv. 14; ye received me as a messenger of God, as Christ Jesus.†

Priests, was the gospel committed to you? Ignorant assumers, the gospel was first preached for a *witness* unto all nations, before the destruction of Jerusalem, and end of the temple came.‡ It is the second "*witness*"—the witness of life and immortality; have you got a third committed to you? what is?—"Ye received me as a messenger of God, as Christ Jesus." On these words of Paul, taking them for "a text," you comment; is commenting on his word, the gospel? But, as you call yourselves, the preachers of the gospel, you should immediately assume these words; or, according to your doctrines, "us, the ambassadors of the second person of the trinity, ye received us as the angels of the three person of the trinity, even as the second person of the trinity," and if you dont believe us, you shall be damned; must not this be the strain of the assumption, according to *your dogmas*?<sup>2</sup>

\* Mal. ii. 10, 11. 1 Thes. ii. 16.

† Zech. xii. 8. Mat. x. 40. John xiii. 20. 1 Thes. ii.

‡ Mat. xxiv.

## APPENDIX.

THAT it was Jesus, the messenger, and servant of God, unto whom the revelation was given by his God, John, the messenger thereof to the seven congregations, witnesseth. To wit, "and when I saw him, I fell at his feet as dead:" (not to worship him, but through fear; an equal state that Daniel was in, when prepared for the historical scenick vision showed him by the messenger of that dispensation, viz. "the man Gabriel.") And he said unto me, "fear not, I am the first and the last." The foundation of apostles and prophets, which God himself, "who worketh all things after the counsel of his own will," laid in the beginning: (Gen. iii. 15.)—and the "chief corner stone" in his building. See Luke i. 70. Acts iii. 21. Those, "in a figure," are told to rejoice over her, viz. Babylon, at her exposure and violent fall; which signifieth the resurrection of the two witnesses, overcoming the abominable inventions of man. Rev. xviii. 20, 21. "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." The general plan of the opposers of the Roman Catholic Church, has hitherto been, that the system called "popery," is this "mystery—Babylon the Great!" Did Rome shed the blood of Abel? Did Rome fill Jerusalem with the blood of the prophets in the days of Manasse? 2 Kings xxi. chap. xvii. 6—23, &c. Have those historical facts any reference to the angels of Swedenborgism? Where they not living men, who did these things? Were the messengers of God not men who were sent to them? and, did they not murder those righteous messengers of God? See Jer. vii. 25—28. Does this witness bear witness to Swedenborgism? Are men so sunk in ignorance, and stubborn in *pride*, as to say, yes? If so, what is it proud man will not say, and *do*, to establish their say, if they had power on *their side*? Are those men worthy to be trusted by their fellow-men? Trust them not, the dark, haughty, abominable wicked ones. Isa. viii. 20.

To return. Rev. i. 17, 18. Fear not; I am the first and the last; he that liveth and *was dead*, and behold, I am alive for

evermore, amen; and have the keys of hell and of death. Was ever the Almighty God *dead*? James i. 17. Do Jesus, the apostles, and prophets, bring a message to make known any God than the Father? James i. 27. Do they bear witness to Swedenborgism, called "divine human, and human divine?" Is not "the man Christ Jesus," "he that liveth *and was dead*?" Rom. x. 9. *This* I believe; and, in the faith of not "divine human, and human divine," but Jesus, who believed in the promises of his God and Father, (who is also my God and Father,) *previous* to his death and resurrection, I have joy and peace. Rom. xv. 13.

It is plainly witnessed, that Jesus was the messenger unto whom God had given this revelation. Chap. i. 1 It was first given to him, and he, who had given it unto him, then sent and signified by his messenger, "the faithful witness," unto his servant John; "who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw"—to wit, "John to the seven congregations which are in Asia," &c. Chap. xix. 10, he saith, I fell at his feet to worship him, (viz. the messenger, "the faithful witness," who showed him these things,) and he said unto me, see not [*so*; all power is of God, from whom I have received this;] "worship God, for the testimony of Jesus, is the spirit of prophecy"—as he had told them before. John xvii. 3. "And this is life eternal," (viz. the power, or doctrine, which God had given him; see chap. xv. 18.) "that they might know *thee*—the only true God, and Jesus Christ, whom *thou* has sent." "But if Jesus was the person, then speaking to John, Rev. xix. 10, would he have spoken in the third person?" Yes. It is emphatically the way that he had spoken. See Mat. viii. 20. ix. 6. Luke xxiv. 15—27. &c. &c. Also, to the Jews. John xii. 34. And they said unto him, who is this Son of man? Jesus, when bearing witness of himself, always did so, in the third person, keeping close to the prophecies, where his God had born witness of "the Son of man," "by the mouth of all his holy prophets since the world began." See Ps. viii. 4. lxxx. 17. Isa. lvi. 2. Ps. i. 1, 2. Isa. lviii. 13, 14. Ps. xl. 1—10. John xiv. 24. xv. 3. See chap. v. 37—44. Again. Rev. xvii. 6, 8. "And I, *John*, saw these

things, (which he showed unto him,) and heard [*the words*] and when I had heard and seen, I fell down to worship before the feet of the messenger which had showed me these things. Then said he unto me, *see not;*\* “for I am thy fellow servant,\* and of thy brethren the prophets,† and of them which keep the sayings of this book,‡ worship God,” of whom, his creature, can see no similitude. Deut. iv. 12—19. “And he said unto me,” &c. “And behold, I” (the same person) come quickly, and my reward with me§ to give every man according as his work shall be; &c. He, who twice forbad John to worship him, and commanded him to worship God, then spoke, identifying his own person; and that he, “the faithful witness,” had commanded the worship of God only. I Jesus, have sent my messenger, John (see chap. i. 4.) to testify unto you, viz. the seven messengers of the congregations of Asia, these things in the congregations: “I am,” who? the Almighty God? no—thou innocent “lamb of God!” this is not thy testimony; this is not the spirit of prophecy, but “the spirit of antichrist;” and this is thy testimony; “I am the root and the offspring of David, the bright and morning star.” 2 Sam. xxiii. 3—5. Ps. cx. (C) Ps. xl. 5—10. See *this*, ye enemies of all righteousness; who have laid to the charge of “Jesus Christ the righteous,” your blasphemous creeds, to maintain which, how much blood has been shed? say, can you tell?

The ministers of darkness, have turned “the revelation of Jesus Christ, which God gave unto him,” into a scheme of confusion. For it is evident, that much of it was fulfilled before that generation passed away—see chap. vii. 4—8. xiv. 1—5. James i. 1. Rom. xi. 5. Mat. xxiv. 1—22. They took Peter to Rome, to set up the Popedom; and John was taken there to encourage the ignorant to martyrdom; and they fabricated a lie, that he was banished to an Island called Patmos, after he had been boiled in oil! this was years after the destruction of Jerusalem, and they stretched the time of John’s life, to make it answer the fable. Whereas, if John

\* Isa. xlii. 1—4. 19—21. (C) John viii. 3—15.) Zec. ii. 8.

† Deut. xviii. 16—19.

‡ Jer. li. 48. Isa. xxiv. (C) Rev. xviii.

§ Isa. xl. 10. lxii. 11. Mat. xvi. 27, 28.

had been boiled in oil, and escaped, the heathen emperor Domitian, seeing the miracle, would have returned the compliment to his accusers, as Nebuchadnezzar did to those of Shadrach, Meshach and Abednego.

What business had Peter or John at Rome? was Babylon, Rome? 1 Pet. v. 13. Here he wrote, that the elected Jews at Babylon, saluted their elected part in the land of Judea, and Marcus his son; for Peter had a wife, and this Marcus, or Mark, I apprehend, wrote the part of the Book of Life, called, "The Gospel according to St. Mark," getting his account thereof from his father Peter, the apostle to the circumcision, (Gal. ii. 7, 8.) who had no call to Rome.—They likewise cut off Paul's head in the reign of Nero; but Paul out lived Nero, and was an aged, or old man, when he wrote to Philemon to prepare a lodging for him. They have made Paul call the emperor of Rome a lion; but at Rome, Alexander the copper-smith was an adder in the path, and the persecuting Jews, over whom he had gotten the victory at Rome, were "the adversary—the roaring lion." And so far from Paul's conduct in his writing to Timothy, to wit, therein calling him "*lion*," he taught, that the powers that then were, were ordered of God, Rom. xiii. Eccl. x. 20.—and he trusted to the equity of "Cæsar's judgment seat," in preference to that of his debased country; and I have no doubt, that he lived to see the destruction, pronouncing therein, the justice of God. 1 Thes. ii. 10—16. It was the Jews, who always stirred up the heathen, and, by the heathen, God has justly punished them. They strove against God, maliciously, through pride, and they hated the heathen, being taught by their vile priests, that God hated them, that their idolatry should not be disturbed, that they were the gods of their country, and as Josephus has asserted, Moses had commanded them to respect their temples! And I have no doubt, that Paul lived until he was an old man, and died, as his father Abraham did, "*full*" of *faith*. Gen. xxv. 7. 8.

It was the Jews, who murdered the prophets; as Jesus said to his friends, who wanted him to escape from the *Idumean*, their king; Luke xiii. 33, 34. "It cannot be that a prophet perish out of Jerusalem."

The heathen rulers, always respected the prophets. Dan. v. 29. And he said unto Nebuchadnezzar, chap. iv. 26. "thy kingdom shall be sure unto thee, *after* that thou shalt know, that the heavens do rule" *over thee*, notwithstanding thou hast been appointed to carry them into captivity. Isa. xiv. 12—15.

But what is to become of Swedenborg's heavens, for his angels, when the heavens are no more? Job xiv. 12.

— "All was once  
Perfect, and all must be again restored.  
So God hath greatly purposed, who would else,  
In his dishonoured works,\* himself endure  
Dishonoured, and be wrong'd without redress."

*Cowper.*

Here, J. N. one of the "Genii" of Calvin, had no power over the spirit of Cowper.

To conclude; far be it,—far be it from the Gentiles, to call their men and women of conceit, "ministers of the gospel." It was preached, by faithful men, unto whom it was delivered. I read it with delight; and *therein* find, that the commentaries of those of the present day, is a ministration of pride. And, that the words of wise, heard in quiet, more than the cry of him, that ruleth among fools. Ecl. ix. 17. "Fools, make a mock at sin." Can there be a more ignorant fool, than the one who will contend, that God will keep sin in existence, coeval with his own existence? See 1 John iii. 8—10. Is man, "the works of the devil?" did the priests' devil, create man? "The children of the devil," are "the works of the devil;" but man, the work of God—yea, "the work of thine hands;" unto which, "thou wilt have a desire." Job xiv.

Those conceited mortals, when they speak that which they call the "gospel," it is similar to a bull-frog,† croaking on the edge of a foul stinking pond of stagnant, corrupt water, to his fellows in the nasty puddle.

O, Charity, wide stretch thy cheerful wings,  
To utmost bound sound loud the melting strings;  
Stop the shed torrent of, the "one made bood,"  
Show blinded man, the earth was made by God.‡

\* Gen. ix. 5, 6. Ecl. vii. 29.

† Rev. xvi. 13.

‡ Ps. xxiv. 1.

Usurping man, in Pride, took vast domain,  
 His simple brother, yielded him the rein—  
 In cruelty, he rul'd the guilty fool, ¶  
 In Pride, *he*, took the power,\* the “Babel” rule.

Dust, buys; dust, sells; dust, cheats; dust hates; dust, lies:  
 Dust—struts upon the dust—and then—dust dies!†

Gen. iv. 5, 6, 7.—verse 7. If thou dost well, shalt thou not be accepted? and if thou doest not well—sin lieth at the door, and [margin] subjected unto thee, and thou shalt rule over him.

The general meaning given to this scripture by the commentators is; that God, by those words, gave the man Cain a promise, that the desire of his already accepted brother, (through his living offering,) should be subject unto the offerer of the fruit of the ground. This was of his own cultivation, that of Abel, *entirely* the workmanship of God. Cain's pride, seeing the work of his hand rejected, filled him with wrath; and, through the cruel spirit jealousy, the natural attendant of wrath, and subservient to their king pride, thereby, the first born in sin, produced a murderer, who had sprung out of the loins of pride; and then, to cover murder, the first liar. “He was of that wicked one,” through the workings of whom, malice and jealousy rose in his heart. Gen. iv. 8, 9. John viii. 44. Here, pride was the father of Cain, who abode not in the truth; but was first a murderer, then a liar. Wisdom assureth me, that “*only by pride, cometh contention.*” Prov. viii. chap. xi. 2. xiii. 10. Gen. iv. 8. Pride, is the great adversary from the beginning. No; he was not promised the rule over him, *viz.* Abel; but over sin, the door of death. If thou dost not well, sin lieth at the door; and, subject unto thee, and thou shalt rule over him. Sin, is the vast dominion of man. His desire was subject unto him; and, when *finished*, brought forth death. Lust of domination had conceived, and it brought forth sin: and sin, when it was finished, brought forth death. James i. 13. Here was no priests’ “devil;” also, as Abel was the first

¶ Gen. x. 8, 9, 10. 1 Sam. viii. 20.

\* 1 Sam. viii. 22. ix. 2.

† Gen. ii. 7. chap. iii. 19. Ps. ciii. 14. cxlii. 1—4.

man that died, Swedenborg's fabled devils, viz. men and women, whom he has metamorphosed in his "hells in the other world," though cunningly devised by the slight of the modern philosopher, is a most vile fable.

Was "hell in the other world," prior to the creation of Adam? Was "hell in the other world," made after Adam? ~~if~~ Gen. i. 23. And the evening and the "morning were the fifth day;" then see verse 24—31. chap. ii. 1—4. "God made the earth and the heavens;" and the last work was, *man*. Who invented the fable, called "the other world," and "hells in the other world?" Does Swedenborg reprobate Calvin?

Most truly we may say, they were,  
A haughty, foolish, matchless pair.

What does the word, translated "world," signify? does it signify the earth? is it not expressly applicable to man, under an economy in every age? Then, did it not, having its root in man, begin after the creation of man? See Luke i. 70. When men are dead, are they in any age—under any dispensation? Eccl. ix. 3—10. 1 Cor. xv.

Mat. xxviii. 20. And, lo, I am with you alway, even unto the end of the age. With whom? with the men who were endued with power from on high. Luke xxiv. 49. Acts ii. &c. &c. Here are the witnesses that were endued with power; and all Swedenborg's, &c. "seducing spirits, and doctrines of demons," will never destroy their joint witness; the doctrine of life and immortality is with them for ever, even to the end of the utmost age. 2 John, 2, 9, 10, 11.—then, the gospel, i. e. *glad tidings*,\* fully accomplished, according to the free grace of God, (and not the free will of pride,) death will be destroyed, and the ages, all of them, come to an end.

In quoting "the word of life" from the testimony of "the holy apostles," to a Swedenborger, "po po," said he "these are the words of Paul,—Peter, &c., you must hear

\* Is Swedenborg's "hells in the other world," and "glad tidings of great joy, which shall be to all people," synonymous?

Swedenborg, who had the honour to inspect the heavens and hells!"

Swedenborg, who "studied in the university of Upsal, and with no less assiduity in the universities of England, Holland, France, and Germany," among his very great proficiencies, had, for his grand scheme, also obtained the profound science of "anatomy."\* And, by a self evident demonstration—yea, by his own "experience," being no doubt often troubled by the spirits, or winds, called by the profound term, in its *unmystical* state, *flatuosities*; and, observing the operation of the spirit, (called *fanaticism*) in his day, he assures the much troubled enthusiasts, that they mistook the working of those spirits, or foul winds, for religious experience—to wit, "Treatise," &c. page 239. "It "has also been given me to know whence anxiety, grief, "and that sadness of mind, which we call melancholy in "man, proceed: there are certain spirits that are not yet "joined to hell, as being newly departed from the body, "which take delight in things indigested and putrid, such "as meats corrupted in the stomach, and hold their confa- "bulation in such sinks of uncleanness in man, as suitable "to their impure affections:† now if these their affections "are contrary to those in man, they become in him the oc- "casions of sadness and melancholy; but on the contrary, if "they correspond to his own affections, he is pleased and "delighted therewith. These spirits appear near to the "stomach, some to the right, some to the left of it, some "higher, some lower, some nearer, some more distant, ac- "cording to their different kinds and affection: and that they "cause uneasiness of mind, I am fully convinced *by much* "experience: I have seen" [their effects] "and heard them" [rumbling, groaning, and grumbling] "and *felt* the uneasi- "ness caused by them, and I have also conversed with them:" [yea—they were so subtile as to ascend, talk, and make their escape through my own very mouth:] "upon their removal,

\* See his anatomical technical words in his *Koran*.

† How very consoling this section must be to a Swedenborgian gormandizer, to read it after eating his dinner; or to a silly woman troubled with flatulent affections.

the uneasiness has ceased," [there can be no doubt of that, that the cause being removed, the effects ceased;] " and re-  
" turned upon their return; and I have also been sensible of  
" its increase and decrease, according to the degrees of their  
" approach or removal respectively: and hence I have learnt  
" whence it comes, that they who have no notion of con-  
" science, from not having any themselves, ascribe the  
" anguish of it to disorders in the stomach or bowels."

"A good man," saith Jesus, the Messiah, "out of the good treasure of his heart, bringeth forth good things; and an evil man, evil things." Do the doctrines of Swedenborg answer the first character? Remove from his writings the *morality*, which he, Mirabaud, Paine, &c. &c. stole from the Bible; then, see *the remainder*.

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### NOTICE.

To the scientifick, and unscientifick searchers, and researchers after a something, called, "the perpetual motion."

GENTLEMEN—Having seen in a daily paper, called "*The Freeman's Journal*," dated 16th September, 1817, an account from the country, where they have lately received the wonderful language of the men in the moon, called, according to report, "Carraboo;" that "a Mr. Ball has advertised to exhibit after six days notice, for the sum of 300,000*l.* [sterling] that long wished for perpetual motion, now going in its rapid velocity, without the aid or assistance of man or beast, springs, weights or balances, steam, wind, or water, or any other visible assistance, and will continue in its rapid velocity, as long as a body of any substance lasts;" and that, "this art had hitherto defeated every attempt, but he achieved it at the first trial, with a few minutes study and three hours labour."

Therefore, to find out this wonderful exhibition, must be by ocularly demonstrating some thing; but he does not say, that he made it; but that he will "exhibit," &c. His instrument, for so doing, to fix it, "cost him three hours labour," and to fix it in the most eligible manner, "a few minutes

study." A vast sum for so short a time of labour. But, it may be, gentlemen, that as lately, a very learned man of your fraternity, when the prize was *almost* his, according to his calculation; pride, (O that wicked one,) so tormented him, that he caused him to suspend himself; therefore, "Mr. Ball," perhaps, means to teach you wisdom, by showing you your folly. And surely, when he does *this*, he will deserve the reward. "After six days notice." Here was genuine time. "For in six days, God made the heavens and the earth," &c. Job xxvi. 7. He hangeth the earth upon nothing.

Now gentlemen, "ask the earth, and it will tell you:" be wise, and know, that when you can create its fellow, you will then make a seventh day's work; therefore, cease from your labour to create "THE PERPETUAL MOTION."

"Mr. Edward Ball," the advertiser "in the *Dublin Evening Post*," if Ball is his surname, it is a very appropriate one. "Mr. Swedborg," otherwise "the Honourable Baron Swedenborg," has informed "all Christendom," saying, "in 1719, I was ennobled by queen Ulrica Elenora, and named Swedenborg." Hence the apostles of the "ennobled Mr. Swedborg," to "the Honourable Baron Swedenborg," draw a comparison and conclusion, from "Simon, whose surname was Peter."\* Queen Ulrica Elenora, having made him a baron, it is a very convincing circumstance in the logic of his apostles. But the language of Simon, surnamed Peter, is as opposite to Swedenborg's (according to the addition to his name, by "queen Ulrica Elenora,") as light is to darkness—viz. Mat. xvi. 15—18. Thou art the Christ; [i. e. the *anointed*] the son of the living God. (Ps. ii. 7. (Acts xiii. 32—41.) Ps. xlv. 7. Whereas, by the Koran of Mr. Swedborg, otherwise Swedenborg, whom the aforesaid queen, *dubbed* a baron of her kingdom; all the joint witness of "the two witnesses," are proved ignoramus, and, an attempt made to circumvent, and, *ultimately*, to overthrow—O thou redoubtable knight of queen Ulrica Elenora's ennobling! But to return to the Dublin gentleman. I say, his name—if "Ball" is his surname, it is a very *auspicious name*.

\* See the ridiculous trash in one of their books.

But it may be, that he took it from the moon—the earth's circle; or, perhaps, from the sun, revolving on his own axis: But, whether he actually sat upon their circle, as quick as queen Ulrica Elenora's wonderful knight errant did, those, who will come up to his price, will be let into the secret.

I am,

Gentlemen, as you are,

“DUST AND ASHES.”

Gen. xviii. 27.

*29th Sept. 1817.*

FINIS





